MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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The Publishers' Page

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¶ MISSIONS wants ten thousand NEW subscribers between October first and December first. As a special inducement to secure them we make the following extremely liberal offer: To all NEW subscribers whose names are received before the first of December, 1910, we will send the November and December issues *free* and a full year's subscription beginning January, 1911, at the regular price for the year's subscription. This offer applies to clubs as well as to single subscriptions, but is made *only* to NEW subscribers whose names are received *before December first*. The remittance must accompany the order in every case. At the regular rate MISSIONS is decidedly the best value among the current magazines, and the very liberal offer to send fourteen issues at the price of twelve should meet with a hearty response.

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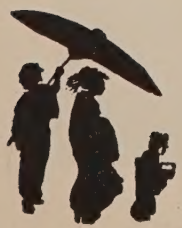
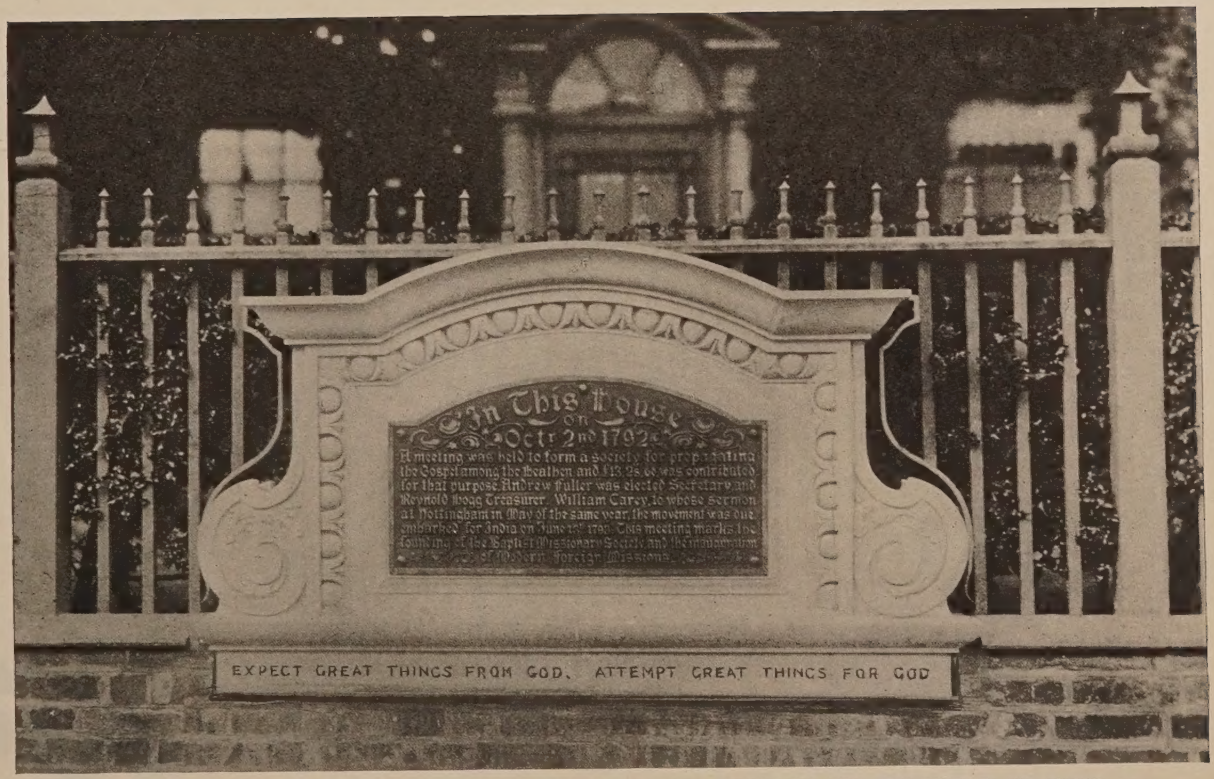
WORDS OF THANKSGIVING

THIS is a glorious work to be engaged in. The missionary feels grateful to the people at home whose liberality makes it possible for him to be here. For that he is thankful and to the good God whose continued grace and blessing has opened up these fields to the gospel. All this should lead us all to greater zeal and keener appreciation of all the opportunities whither the Spirit may lead us.

A. A. Forshee, Bacolod, Philippine Islands.




In This House
Oct^r 2^nd 1792
A meeting was held to form a society for propagating
the Gospel among the Heathen and £13 2s 6d was contributed
for that purpose Andrew Fuller was elected Secretary and
Reynold Hogg Treasurer William Carey to whose sermon
at Nottingham in May of the same year, the movement was due
embarked for India on June 13th 1793. This meeting marks the
founding of the Baptist Missionary Society, and the inauguration
of modern Foreign Missions.
EXPECT GREAT THINGS FROM GOD. ATTEMPT GREAT THINGS FOR GOD

TABLET ERECTED IN FRONT OF THE HOUSE IN KETTERING, ENGLAND, WHERE THE MEETING WAS HELD THAT ORGANIZED THE BAPTIST MISSIONARY SOCIETY (OCTOBER 2ND, 1792) WHICH SENT OUT WILLIAM CAREY AND INAUGURATED MODERN FOREIGN MISSIONS. THE PHOTOGRAPH WAS SECURED BY DR. F. S. DOBBINS, WHO HAS PERMITTED ITS USE IN MISSIONS

MISSIONS

VOLUME I | OCTOBER, 1910 | NUMBER 10

A Present Objective

THERE are two classes of persons whom we desire to reach. One is the man at home, member of a Baptist church, who gives nothing to missions. The other is the man abroad, who has never heard the gospel of salvation through faith in Jesus Christ.

We wish to reach the first man in order to set before him the joy of service, the broadening process of a living and giving interest in the world-wide kingdom of God, the magnificent opportunities of personal participation in carrying out the Great Commission.

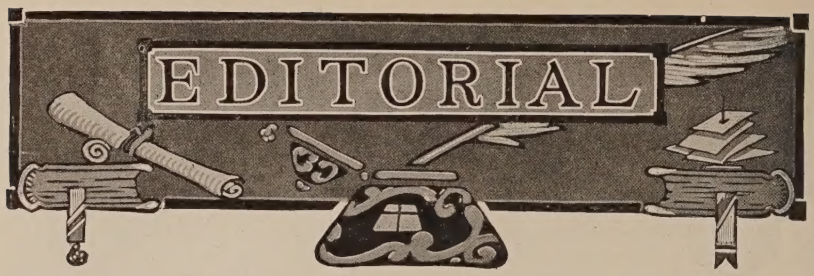
We wish to reach the second man in order to set before him the joy of the gospel, the glad news of salvation, the open door into a new life and a redeemed nature, that may flower in noble Christian character.

We believe that if the first man can be reached and transformed into a giving missionary Christian, by his help the second man may be reached and transformed into a new creature in Christ Jesus, filled with the missionary spirit to go out and reach other men of his race and neighborhood.

Missions is the way to bring these two men who need each other together. The missionary offering is the medium of communication between them. They may never meet personally, but they may meet spiritually and sympathetically.

Moreover, if we can reach the non-giving church member and lead him to become a systematic supporter of missions, forging a link between him and some brother man, he will be a factor of increased value in all his relationships,—family, church, community.

We look to the Baptist Laymen's Movement with hope, because we expect it to help us reach the non-giving man in our churches, and through him the man without Christ.



What Do We Mean by Comity?

THE time has come when Baptists should reach some decision as to what they mean by comity, and how far they are ready to go in the direction of practical coöperation and unity. There ought to be a clear understanding, both as to terms and intent. In mission work there was expressed in Edinburgh a mighty sentiment in favor of unity. Many missionaries stated that the Christian converts in non-Christian lands could not understand and were not willing to perpetuate the denominational divisions of Christendom, and in this the missionaries generally sympathized with them. A Chinese national Christian church was spoken of, and a Japanese Christian church, and so on. The fact was frankly recognized that in the matter of unity, comity and coöperation the foreign missionaries and church members are far ahead of the home churches. More than that, they ask liberty to do as they think the situation demands. The movements of the Federal Council of Churches in our own land involve similar considerations.

This makes it desirable for the different denominations in the United States, for example, to define their position. The Baptists ought to discuss the question, so that it may be possible to reach some kind of workable and general conclusion. We do not wish to say one thing and mean another, talk comity and practise something else. The question has been raised as to how far we can go and be true to conviction and principles. This ought to be frankly and fully treated. And it should be treated in the light of the missionary developments and the world needs of to-day. We cannot forever settle questions by an appeal to our Baptist forbears. Great and good as many of them were, they were not infallible, and they did not face our problems. The Baptists of this twentieth century are confronted with new issues and must deal with them according to their best judgment. The fact should be recognized that concessions are not necessarily retrogressions or treason to the truth. One can bear witness to a Christian truth without invariably mounting an isolated pedestal to do it.

MISSIONS is the proper place for the frank discussion of a question of this kind that belongs to the whole denomination. We have invited one of our leading pastors to present the matter as he sees it, and a symposium will follow in which brethren, lay and clerical, are invited to participate.

The Consecration of Life

THAT was an impressive conference in which the outgoing foreign missionaries participated in Boston, September 12-19. A report of it will be furnished our readers in the next issue of MISSIONS. One point that especially impressed itself upon the Editor as he looked over the large company of men and women, a majority of them fresh recruits, was the consecration of life which they represent.

The decision to become a foreign missionary requires in highest degree the whole-hearted consecration of life to the highest aims. Nothing short of this will lead to the sundering of the ties that

bind one to native land, to family and church, to friends and familiar associations. Too much is involved in such a step as this to take it without a supreme and controlling motive. The records show how largely true to the consecrated type the missionary men and women have been. This has been characteristic of the workers in all fields, at home and abroad. When we look for an illustration of unselfish devotion or conspicuous consecration our thought turns instinctively to the missionaries, and we are not disappointed.

We raise this point to introduce the query: Is there any measure of consecration laid upon a missionary that is not also laid upon every disciple of Jesus? Must the missionary make a self-surrender and sacrifice different in kind from that required of the Christian who remains in the ordinary church life? It is to be feared that this view is too common, but it is false and dangerous. All Christian service calls for consecration and sacrifice, and the professing Christian who is not rendering service in his own place and to the measure of his capacity is living in a delusion. We must be careful about making false distinctions. The faithful church member who is practising Christianity every day, fulfilling the obligations of home and church and society, sustaining the missionary cause by prayer and gift according to ability, is living a consecrated life as truly as those who are called to follow a different line, in ministry or missionary field. There are varied kinds and spheres of service, but the same spirit of consecration is called for in them all. Christianity always involves the consecration of life.

Ⓜ

The State Conventions and the Denomination

THE relations of the State Conventions to the larger interests of the denomination is a subject that is attracting much interest. The birth of the Northern Baptist Convention has made many changes in the relationships of our denominational organizations. It has correlated the missionary and publication work, and brought the women's work also within the general budget. Just what the relation of the State Conventions to the General Convention shall be is to be determined in the future. The matter has been under serious consideration ever since the Convention was organized, and it has been made clear that the relation was to be close and sympathetic, whether budget inclusion should result or not. The State Conventions have been given representation on the floor of the Convention, and are in that way recognized and permitted to have part in the deliberations and actions of the larger body.

Why should not the State Conventions in turn open their important meetings to the wider denominational interests which are represented by the Northern Baptist Convention? Would not the drawing power and influence of the State meetings be greatly enhanced if the program limits were broadened so as to include the larger missionary interests? We believe there is only one answer to these questions, and that the change would be welcomed heartily by pastors and laymen. Think how greatly this would increase the number of those who might hear the denominational questions discussed and who might share in the inspiration of the direct presentation of the causes in which we are all interested. A very small proportion of pastors and laymen can attend our general anniversaries; thousands go to the State Conventions, and thousands more might be induced to go if the larger fields of service were included in the program.

Already there are movements in some of the western States looking toward changes in the constitutions so that their Conventions shall embrace these wider subjects. All over the country, too, the State Conventions of this autumn have been asked to make place on their programs for the new Baptist Laymen's Missionary Movement. To this request there has been ready and cordial response. This can only mean an increased interest on the part of laymen in the Convention meetings, and that interest

is certain to result in increased giving and support for the State objects as well as others. This is but an illustration of the new attraction that may be imparted to the programs by the introduction of the general denominational interests. Of course this wider work is to be kept in proportionate place. The work in the State is in no wise to be less carefully considered. But the devoting of a certain amount of time to the world field will vary the program, and tend to develop the denominational life and influence of the churches along all lines. The broader vision keeps the perspective true and adds to the zeal and effectiveness of the service wherever rendered.

The State Conventions are growing in influence and power, and the annual meetings are centers of spiritual impulse. They are an important factor in the denominational development. They have a still more important part to play in our future growth. Is not the immediate matter before them the enlargement of their scope so as to include the whole work of the denomination? Is there any surer way to link themselves closely to the denominational life, or to increase their influence for good? MISSIONS would like to publish some answers to these questions and suggestions.

The Value of Our Missionaries

SOME of our public men who have traveled around the world have rendered excellent service by observing the character and work of the missionaries on the foreign fields, and bringing home report concerning them and their influence. Among recent travelers of this class are ex-Vice-President Fairbanks and Mr. Bryan. Those who heard Mr. Fairbanks at our meetings in Chicago will recall that he was thorough-going in his commendation of the missionaries. He has recently expressed his views in carefully prepared form in the *Outlook,* and begins with the unqualified assertion that "it is impossible to exaggerate the importance of the widespread influence of American missionaries in foreign lands." He has little patience with the globe-trotter who has no interest in missions, avoids seeing anything of them, listens to the gossip of the clubrooms and cafes, and then declares that the missionaries are fomenters of trouble, ignorant men out of place, magnifying a failure. Instead of asking whether foreign missions pay, Mr. Fairbanks believes that question is commonly raised by those who are profoundly ignorant of the facts.

He points out that the missionaries are carrying forward the work of evangelization in a more comprehensive and effective way than is generally understood; that they are spreading the blessings of the gospel and the principles of American liberty and institutions. He believes that the influence of America, which is felt in many lands, is due in a greater degree to the labors and sacrifices of the missionaries than it is to our statesmanship or our men of trade and commerce. In this he is undoubtedly right, and the testimony of many leading men of the non-Christian lands is to the same effect. The Christian missionary shows the better side of America to the people among whom he lives and labors; his disinterested purpose discloses the nature of a high ideal; and his character illustrates what Christianity does in the life. Then, too, the enlightenment and awakening of the people follows as the result of the mission work.

The old world to-day is full of proof of the efficacy of the missionary work and of the gospel principles. In Japan, China, India, Turkey, Korea, Egypt, Russia—in Africa also and on the South American continent, the principles of Christianity introduced by the missionaries are at work, with stupendous resultant movements. For the qualifications and character of the young men and women who are giving themselves to the mission work Mr. Fairbanks has a word of just appreciation. He has witnessed their zeal and disinterestedness in discouraging situations, has seen the few toiling amidst the millions, with rewards that seem incommensurate with the preparation and privation, and says the wonder is not that they have not accomplished more, but that they have accomplished so much.

The Situation in India

A NATIVE Indian writer considers the question in the *North American Review*, "Just what does India want politically?" That educated India is agitating for governmental change is conceded. The masses are not directly concerned or engaged in the struggle. The educated community, comprising the leaders, have a common desire for the political advancement of Hindostan. Political aspirations are as natural as breathing to the literate Indian. These aspirations center about an autonomous India under British protection. Starting with the idea of a colony like Canada, since the Japanese war the educated Indians have soared higher and now seek an independent India, governed by and in the interests of its own people, and left free to develop its own national civilization according to its own peculiar tastes and genius. There are two parties, the Extremists who would cast aside the alien crutches and walk alone, and the Moderates who demand a representative administration without breaking loose from the British Empire. These parties do not believe in warfare, but in constitutional development. There is another party which believes England is in Hindostan for exploitation, and would free India by any and every possible means. This is the party that makes and throws bombs and justifies political assassination. The name "Nationalists," "Nihilists," "Terrorists" and "Anarchists" is applied to these revolutionists.

This nihilistic group is small, but it gives a bad name to the entire progressive party and makes the work of gradual constitutional development difficult. Bomb-throwing fanaticism is not an inherent trait in the Hindu, according to this writer, who is borne out in that statement by the missionaries and by the English statesmen who know the people. The Moderate party is the largest and most powerful.

It would be a mistake to suppose that the agitation is local; it is India-wide. Unrest is universal, although it affects only a small portion of the people. Nor is the agitation religious or racial. There is a rift between the Hindus and Mahomedans, the two largest sections, which comprise nearly all of the 321,000,000 of East Indians, the Mahomedans counting one to every four Hindus; but both are working toward the same goal of Indian self-government under the aegis of the British. The liberal British program in India is in line with these political aspirations of the Indian Moderates. But it does not go far enough or fast enough to satisfy. While the highest salaried posts are almost wholly given to the English, there cannot fail to exist a sense of unfairness. The laws are made and the taxes are levied by the English, and the finances of India are handled by the English. The universities, too, are governmental affairs, in which the native is practically unrepresented. The Indian is agitating for a reversal of this state of affairs. He wishes to have his say, his legitimate local control, his part in government. He urges that he is capable of playing his part in the government of his own country, now that he has been educated up to it. Whether his claim is true is the question that Great Britain has to deal with. The present writer believes that careful examination will convince the thinking person that the Indians are capable of efficiently filling the higher ranks in the government. He says a momentous change has taken place during the last few years in the character of the educated native; that he has grown manly and desirous of depending upon his own initiative, has established a network of colleges and schools run on independent lines—the "national schools"—and, in a word, has caught the democratic spirit. To-day the slogan of Hindostan is not merely "good government" but "self-government."

This is a most interesting subject, and we shall present the views of the different parties, including that of the missionaries. One of these from South India has promised an article on the present situation and its effect upon our missionary work. This will be a view from the inside. The oldest and best developed work of the Foreign Mission Society is vitally concerned in whatever affects the Indian peoples.

Note and Comment

MISSIONS again offers a varied table of contents touching many lands and fields. The leading article gives a new idea of the superstitious fear in which the multitudes of Chinese live and why it is so difficult for the missionary to gain their confidence; following articles give us glimpses of pioneer experiences, of the deputation in Mexico, of the missionary work of native churches in India, of colportage life in California, and of the Sudan pilgrimage. Dr. Batten presents a very important subject relating to Kingdom literature. Dr. Mott sets forth the unparalleled opportunity in mission fields to-day. Many live topics receive attention, and there is the usual full news from the fields, with ample illustrations scattered through the pages. If you once begin reading, we intend to have you go through to the end, advertisements and all.

¶ News comes just in time to chronicle, as we go to press, that Rev. W. T. Stackhouse, General Secretary of the Baptist Laymen's Movement of Canada, has accepted the invitation to become General Secretary of our Baptist Laymen's Missionary Movement. Next month we shall give a sketch of the man and his remarkable work in Canada. It can be said now with confidence that a new spiritual dynamo has been added to the missionary work of the denomination.

¶ It is recognized that a great victory for arbitration has been won in the settlement of the Newfoundland fisheries controversy that has been going on for a century. The decision is in favor of England in two important points, and in favor of the United States in four others. Not the least significant thing about it is that the eminent men who took part in the court of arbitration became warm friends, and parted with highest regard for each other's ability and fairness. A cause of serious friction has been removed, and the common sense and righteousness of such a method are evident to all. This is the Christian way to settle all disputes.

¶ The attacks made upon our missionaries at two points in Mexico, reported by Superintendent Brewer on another page, are but another illustration of the spirit that is bred by fanatical priests who believe they are doing the bidding of their superiors at Rome. In one instance evidently the attack was inspired by the conditions in Spain. The insistance by our Superintendent upon the protection of the missionaries in their rights met with good results, and there is no doubt of the purpose of the Mexican government to enforce the constitution in its guarantees of religious liberty.

¶ The Americans in Mexico now propose, instead of erecting a peace monument, to put up a joint memorial in Mexico City to George Washington and Miguel Hidalgo y Costilla, as their part in the centennial celebration of Mexican independence. Washington and Hidalgo are spoken of by Mexicans as the two "Fathers of Independence." Mexico's greatest day, however, was that upon which the constitution guaranteeing religious liberty was adopted. That made progress and education possible.

¶ The exclusion of Chinese, Japanese and other orientals is not only an issue on our Pacific Coast, but also in Canada's far west. At Vancouver the labor

unions have asked that the Chinese poll tax be raised from $500 to $1,000, and that all legislation in future tend to the exclusion of all Asiatics. Sir Wilfrid Laurier's reply is worthy of note by our leaders. He said the government was forced to bear in mind the diplomatic phase of its relations with the Orient and the general welfare of Canada as well as the peculiar labor requirements of British Columbia.

¶ Secretary Morehouse has contributed to the *Examiner* a valuable historical review of Roman Catholicism in Mexico. The story is full of valuable lessons, some of which we need to keep in mind in this country. The point has not yet been reached in our national development where we can afford to forget that eternal vigilance is the price of liberty.

¶ Among the pictures that have profoundly impressed multitudes of people must be counted "The Light of the World," by Holman Hunt, the English artist, whose death occurred September 7th at the age of eighty-three. One of the founders of a new school of art, Mr. Hunt spent many years of his life in Palestine, where he painted his famous religious works, including "The Shadow of the Cross" and "Christ Among the Doctors." Holding steadfast to high ideals, he has been a powerful preacher through pictures. His "Light of the World," which represents the Saviour lighting His path through the night to the door of a cottage and there knocking for admittance, through photogravure reproduction has found its way around the world, and makes a lasting impression on the beholder. Some preacher has called attention to the fact that in the picture the door-fastening makes it possible only to open the door from within, which detail carries a sermon within itself.

¶ Prof. Batten calls attention to an important subject in his article on "The Literature of the Kingdom," the first part of which is given in this issue. This part deals with the necessity of educating our own people in regard to the nature and claims upon us of the Kingdom of God. The second deals with the immigrant peoples whose education has been imposed upon us, but which we cannot well accomplish until we have first educated ourselves. There is an inspiring breadth and height in the Kingdom vision, and we all need to pray to be delivered from narrowness. Be sure to read the article.

¶ The Editor would like to thank personally all the friends who have said such pleasant things about the report of the Edinburgh Conference. Their appreciation is rich reward. If any would like to have this Conference number sent to friends as a sample of our missionary publications—and with a possible view to becoming a subscriber—we shall be glad to do the sending if the names are furnished us. Our great desire is to put MISSIONS into twenty thousand more Baptist homes before this year closes. Help make it a banner year in this respect.

¶ Very seldom is it possible to open the pages of MISSIONS to poetry, such is the pressure of matter upon our pages. When exception is made, it is in favor of missionaries, or of a selected poem calculated to enrich the spiritual life. There is manifest reason for some such rule, since if we published one original poem we should be invidious if we did not publish all of merit that came. The poem in this issue by Miss Harvey, of South India, has the two essentials—it is poetry, and it carries a germinal thought.

¶ The tyranny of superstition is strikingly shown in the article on "The Gods of China," with its rare illustrations. For the use of the article, which reveals the tragedy of Chinese life, we are indebted to the courtesy of Cassell & Company, publishers of the *Quiver*. Our readers can better understand, in the light of this revelation, what our missionaries have to deal with, and why it is so difficult to overcome the native fear and traditions. When China gives up her demon gods and comes to know and worship the one true God, the new era will indeed have come. This is a fine article for reading in a missionary meeting.

Frustrated or Made Perfect?

By Bessie Estelle Harvey

THE distant mountains, cold and blue as steel,
Unending sand-hills, dusky, parched and lone,
A hot wind stirring, and a beating sun,—
Beneath its lash the sad earth seems to moan.
Of verdure, nothing,—save that, here and there,
A lowly shrub doth feebly beg its life,
Stunted and twisted, from a sullen soil,
Nor through the years will e'er give up the strife.

Full fifty summers' burning, blazing suns
Have sapped its heart-life, while the scanty rain
Of fifty seasons, beating on its head,
Has softly whispered, "Thou must hope again!"
But hope frustrated e'er has been its lot,
The wandering herds have plundered each year's gain,
Twisted and stunted, after fifty years,
It can but count its whole life spent in vain!

'Tis but a picture of the multitudes
In India's land who struggle 'neath the weight
Of poverty, oppression, and the ban
Of half their fellows; as relentless fate
They worship—while they curse—and struggle on!
On! But to find each year attainment fails,
Gaunt Famine follows fast, and Pestilence,
Her dread companion, every hope assails.

"The land of hopes frustrated!" Need it be?
Must joy and victory be e'er denied
To many toiling millions, half her sons
Downtrodden be, no means of growth supplied?
One answer only,—when his brother's need
Each man as his own need shall come to see,
When to earth's Burden-bearer hearts shall turn,
A land of "Hope made perfect" it shall be.

Nellore Mission, So. India.

The "Gods" of China

By A Missionary

ILLUSTRATED FROM NATIVE DRAWINGS, PRINTS, AND PHOTOGRAPHS, AND REPRINTED BY PERMISSION FROM THE QUIVER

"I AM afraid we must turn back!" I exclaimed. For as we reached a corner in the narrow, tortuous alleys of the native city of Shanghai, on the way to our mission church, we found ourselves in face of an apparently impervious, stationary crowd; and then my husband remembered that the day's date was that of a quarterly procession of the god of the city temple, a magisterial divinity, who thus from time to time personally supervises his domain.

But we determined to push on if possible, for on such occasions of popular excitement many an unaccustomed Chinese visitor is apt to drop in to our church during our evangelistic service; so, my husband in front, we breasted the course, in which were embedded the members proper of the ceremony, awaiting the start far ahead of the hero of the day. With much exertion, and constant exercise of the tactful "chaff" so effectual in humoring a Chinese mob, we slowly made way, passing groups of Taoist priests in varied uniform intermingled with the general dirty, tawdry, official retinue, some of whom, mounted on sorry but smartly caparisoned steeds, were the chief obstacles in our career. The most remarkable feature of the spectacle were the scarlet-clothed votaries of the city god, who on account of illness or other calamity in their home, attend on such functions as the present, their blood-hued garb symbolizing that they recognize in their trouble the displeasure of the gods, confess themselves worthy of decapitation, and plead the indulgence of the celestial magistrate.

(From a Native Print.)

THE GODS OF MARRIAGE

(FOH HEH—"UNITED HAPPINESS")

(From a Native Print.)

LAU-ZUNG-SING—THE GENIUS OF OLD AGE

(DEITY FOR FRIGHTENING EVIL SPIRITS)

(From a Photograph.)

TIEN-MAH-FOO—THE HEAVENLY GROOM
(AN ATTENDANT ON THE GOD OF WAR)

At last I found myself jammed against a gorgeously draped sedan-chair, through whose side window I beheld the hideous "head centre" of the ceremony—the city god, with his lobster-like complexion of painted plaster, frightful goggle eyes, and tinsel trappings.

A few more struggles, and we were safe in our quiet chapel, which did indeed seem a place of refuge in every sense.

(From a Native Print.)

KWANG-TI—THE GOD OF WAR

This city god is one of an innumerable company of Chinese idols, supposed to exercise practical influence over every detail of personal, social, and domestic life. No distinction exists in the popular mind between the gods of the so-called three religions of China—Confucianism, Buddhism, and Taoism; and the glaring inconsistencies thus involved cause no embarrassment to these unthinking worshippers. Pages might be filled with the bare enumeration of the objects of national devotion—gods of heaven, earth, air, and sea; of sun, moon, and stars; of every element and attribute in the realm of nature, every animal tribe down to the lowest vermin, every form of disease, every trade and handicraft, every department of daily life, including a presiding deity for Punch and Judy, and a kitchen god. This last, indeed, holds the highest rank as to popularity in the Chinese Pantheon. It is estimated that about 60,000,000 of his pictures are worshipped twice a month. His altar is a niche in the cooking range; on the last day of the year he is burned in a miniature sedan-chair and supposed thus to ascend to heaven, there to report the doings and misdoings of his terrestrial abode; and it is customary to offer him before his transmigration a very sticky sweetmeat, whereby his lips may be restrained from tale-telling. We give il-

lustrations on page 627 of two of these domestic deities. Foh Heh ("United Happiness"), the marriage gods, whose grinning gratification is hardly in keeping with the usual marriage lot in China, are much in evidence at native weddings, and, in scroll form, frequently accompany the bride to her new home.

Lau-zung-sing ("Old-god-star"), the star or genius of old age, is a favorite wall pendant, supposed to be effectual in frightening away evil spirits.

(From a Native Drawing.)

TIEN-KWAN—THE HEAVENLY MANDARIN WHO BESTOWS HAPPINESS

Universally adored and conciliated is also the god of wealth; in every seat of commerce, from the smallest shop to the most important mart, his shrine is indispensable, and his birthday is celebrated with great solemnity and display.

Kwang-Ti, the Chinese Mars, is the canonized effigy of a famous military officer, who lived eight hundred years ago. He is regarded as the patron deity of the present dynasty, by whom the title "War Sage" has been conferred on him. His failure to achieve victory in the recent

A JUDGE OF DEPARTED SPIRITS (AN ANONYMOUS GOD)

war with Japan has not dimmed his renown either as to valor or wisdom.

The subject of our next portrait, Tien-Mah-Foo ("Heavenly Groom"), though only an attendant on the aforesaid god of war, is highly venerated as a "middleman" between Kwang-Ti and his votaries.

Tien-Kwan-Seh-Foh ("Heavenly Mandarin bestowing Happiness"), represents Chinese officialdom in the god-world, whence he is supposed to grant favors, as

THE DEATH-DEALING DEMONS YUNG-TS-ER-SA: MAN-WOMAN-TWO-DEMONS

do his vicegerents on earth, and on similar terms of unblushing bribery.

For a strange reason, the god depicted as seated at a table of writing implements is anonymous. He is one of a series of officials in the other world whose calling it is to judge departed spirits. In the vacant space to be seen over his head is inscribed the name of the special judge desired by the purchaser of such a picture on behalf of a deceased relative. Such paper forms bear the curious name, "Empty Buddha horses."

Kieh-chee-Sah, one of the most singular of all, is the Guardian God of Coffin-bearers; whilst La-Shang, who is fitly depicted as a powerfully built image (as will be seen from the photograph reproduced below) is the God of Thunder and Lightning.

One of the quaintest images of Chinese mythology is Fung-Zung ("Wind God"), the Taoist Aeolus, who appears in our illustration as expelling breezes from his air-bladder.

Among the female divinities of the Chinese Pantheon, the highest rank is held by the two represented in this paper.

The fame of Mah-Chu, the sailors'

(From a Photograph)

LA-SHANG—THE GOD OF THUNDER AND LIGHTNING

FUNG-ZUNG—GOD OF WIND

(From a Photograph)

goddess, rests on a curious legend. It is said that she dreamed of seeing her seafaring father and brothers in a terrific storm. She seized the latter's imperilled junks with her hands, grasping that of her father with her mouth. While dragging them to shore, her mother called her, and, with filial respect, she at once opened her mouth to reply. Soon afterwards came the tidings of a tempest in which her father had been lost, but her brothers rescued. Mah-Chu became one of the most popular of divinities, and various grand titles have been bestowed on her, such as "Queen of Heaven," "Holy Mother in Heavens Above." The very ashes from a censer burned before her shrine are carried to sea as a charm; and in rough weather the sailors kneel to offer her incense, crying piteously: "Grandmother Mah-Chu!"

Kwang-Yin, the Goddess of Mercy, depicted on page 632 is specially esteemed by married women, who invoke her image in their homes. Three days in the year are set apart for her public worship, when her votaries present vegetables at her altars; for she is supposed to be a vegetarian. Kwang-Yin earned her attractive title in that, declining the highest celestial dignity, she elected to re-

main in the second rank, thus retaining the right to succor and befriend humanity; in sign whereof she is often portrayed as controlling a stormy sea.

In the other picture on page 629 a combination of male and female influences is depicted. Yung-Ts-Er-Sa ("Man-Woman-Two-Demons") are two spirits greatly feared by the Chinese people. They are the "Death-dealing Demons," and are supposed to be incessantly, while invisibly, flying to and fro, causing mortal sickness to all who, at any unlucky time, come in contact with them. Such fatal influence is averted, if the horoscopic omens of mortals thus colliding with this contagious couple are at the time propitious.

No stronger proof could be given of the utter absence of any genuine religious reverence among this people than the fact of their setting up presiding deities of vices and crimes strongly reprobated in their own moral system, ay, in their very mythology; for side by side with the celestial patrons of thieves, pirates, gamblers, and criminals of yet grosser sort, they worship "Wang-Papa," chief of police in the land of shades, and a god of law courts, and of justice and order! The gambler's divinity, "Tu-Chieng-Kiu," was in the flesh an inveterate gambler who died of want, and whose image in ragged garments, with a playing-card stuck in his hair, is erected in the gambler's home, that he may inspire auspicious dreams as aids in card playing, lottery drawing, etc. The tiger is also worshipped by the gambler: his image in such capacity stands on its hind legs grasping a huge coin in its forepaws. Sometimes merely the title of the image—"His Excellency the Grasping-cash Tiger"—is written on a piece of paper which is fastened on the wall behind the gambling table, where incense and candles are burned before it.

Ngu-Hieng-Kung, the thief-god, bears also the title "Midway in the heavens," implying that he objects to descend to earth—possibly for fear of Wang-Papa, the police god. To gratify his feelings in this respect, no images of Ngu-Hieng-Kung are manufactured; though on his birthday the Great-Temple Hill near Foochow is crowded with his gift-bearing worshippers.

We can hardly, within the limits of this article, do more than touch on the universal worship of ancestral spirits in this land. The eager desire of every Chinese for male children springs mainly from the importance they attach to the care of their own departed spirits at the hands of their sons. Every possible human requisite—food, clothing, house

THE GODDESS OF SAILORS
(MAH-CHU, QUEEN OF HEAVEN)

utensils, writing materials, money, opium pipes, models of domestic attendants—are most ingeniously manufactured in paper and burned, for imagined transference thereby to Hades. The wealthy will even construct full-sized paper rooms for this purpose. I have before me a passport form for the use of any resident in the spirit-world desirous of making a little trip to former earthly scenes, and a paper sheet covered with rough, doll-sized drawings of native garments, for those who cannot afford to supply their deceased friends with more elaborate models.

Astrology and geomancy enter largely into Chinese religious creed. Family and

official life are clogged at every point by horoscopic calculations (in most cases fraudulent), controlling each particular of courtship and marriage, prognosticating pestilence and war, rain-flood and drought. Hence the fortune-teller's god, Yu-da ("Dark Altar"), whose likeness we give, is greatly revered.

Many inquiries suggest themselves in view of this wholesale and retail idolatry and superstition of a people in many respects highly intelligent and civilized. How do their heterogeneous and, in most instances, childishly foolish objects of worship originate? Often in the canonization of some real or supposed benefactor, man or brute, or the deification of some favorable phenomenon of nature.

KWANG-YIN—THE GODDESS OF MERCY

(From a Native Drawing.)

Not many years ago the Viceroy, Li Hung-Chang, later of European fame, memorialized the Emperor of China as follows: "The breach which lately occurred in the bank of the Grand Canal was due to the deviltry of a river god; this spirit appeared in various guises to the soldiers at work on the embankment, and their commander, in consequence, caused a sacrificial stage to be erected, and gifts and prayers offered to appease the god. These measures were successful; thenceforth the laborers were blessed with serene weather and placid waters in lieu of stormy wind and heavy rain. The memorialist

YU-DA, THE FORTUNE-TELLER'S GOD

(From a Native Drawing.)

therefore prays that a fitting acknowledgment be made by the throne to this river god in form of the title, 'God of the Northern Terminus of the Grand Canal,' and a temple erected for his residence, where spring and autumn sacrifices may be offered by the local mandarins." This paragraph is translated literally from the *Peking Gazette,* the Imperial Court "daily" of China.

A few weeks ago, close to our English "model settlement" of Shanghai, such superstition was illustrated by a ceremony, the most grotesque: before commencing the work of a new road beside the river, the dragon guardian of the Whampoo, as well as the earth god, must be propitiated; accordingly, on the breaking of the first sod, Whang-Tao-Tai, chief magistrate of the native city, with his subordinates, offered sacrificial worship to the divinities in question on a temporary altar beside the river.

Furthermore, a public apology was read to the dragon for the invasion of his hitherto peaceful retreat, while his spirits were besought not to drag the workmen into the water in revenge for such dis-

turbance of his domain; the document was then solemnly burnt, and its ashes cast into the current.

Not long ago a friend, travelling in the interior, saw a ferryman refuse to rescue a man drowning close beside the former's boat, who dared not offend the river god, doubtless displeased with the sinking man.

The fire god, though an object of peculiar dread, is treated with the same freedom.

Some time ago, after a very destructive conflagration in Shanghai, the owners of property which narrowly escaped the flames expended two hundred dollars on ceremonies of thanksgiving. A few days later their own dwellings were burned down, and, enraged with Ho-Lee-Tah-Tee, they vowed publicly to renounce his worship; this important resolution was of the less consequence to the deity concerned, in that he himself, with his temple, was consumed by the fire in question.

Even in these grotesque absurdities of Chinese cult, one cannot but recognize a striving after "the things unseen and eternal." Most earnestly we long that China's present awakening to her need of material and social reform may not stop short of her emergence from this gross darkness of idolatry and superstition into the light of heavenly truth.

Deputation to Mexico

Notes by the Way by George Sale, D. D.

DRS. BARNES and Sale, Mrs. Lester and Mrs. Reynolds, arrived at Monterey on Saturday night, Sept. 3rd. Here they were joined, twenty-four hours later, by Mr. and Mrs. Osgood, of Chicago, and Rev. Bruce Kinney joined the party at Mexico City on the morning of the 8th, completing the Home Mission party.

MONTEREY

The Baptist Church at Monterey enjoys the distinction of being the largest Protestant church in Mexico. It has the largest Baptist Sunday school and reported the largest number of baptisms during the past year. The Sunday school under the direction of Brother Ernest Barocio might serve as a pattern for many in the States in its organization, its effective teaching and the masterly summing up of the lesson by the superintendent. There were present on this Sunday 216.

The salutation of Dr. Barnes in Spanish was the feature of the afternoon service and was enthusiastically received. All the members of the delegation were presented and spoke a few words at the various services of the day.

On Monday visits were made to the theological school and also to the day school conducted by the Women's Board, and the party were entertained at dinner by Pastor Treviño. Profound impressions were made upon all of the value and power of the work in Monterey and the ability and consecration of the workers there. The pastor, Rev. A. Treviño, and his wife, endeared themselves to all. It was evident, both in his home town and at the Convention in Mexico City, that Brother Treviño is held in high honor among the churches.

MEXICO CITY

Mexico City was reached on Tuesday night, Sept. 6th. On Wednesday night was held the first session of the National Baptist Convention of Mexico.

On the morning of the 8th the delegation of the Home Mission Society was presented and a few words of greeting were spoken by each (Dr. Sales' response

was in Spanish—L. C. B.). Most favorable impressions were made upon the Home Mission party at the meetings of this Convention. It was delightful to witness the unity of the brethren. Missionaries of our Society with those of the Southern Foreign Board and the Mexican brethren worked together as one people. The Convention is extremely valuable as a unifier of our work in Mexico.

There are many Mexican brethren of ability and consecration, some of whom appeared to measure up fully to the American missionaries in the Convention. Our Baptist body in Mexico is one of dignity, and one of which we have no reason to be ashamed.

A movement was started in the Convention looking towards the unification of the work of the Boards of the Northern and Southern Conventions in theological work. A committee was appointed to devise and suggest a plan whereby this work could be carried on in coöperation with the Convention. The report of this committee will be an interesting document.

NATIONAL SUNDAY SCHOOL CONVENTION

The National Sunday School Convention opened on Friday night, Sept. 9th. On the following morning the party from the United States, headed by Mr. Marion Lawrence and numbering 37, were presented. As spokesman of the party, Mr. Lawrence announced that en route to Mexico the delegation had subscribed $2,000 for the work in Mexico.

Y. M. C. A. DEDICATION

Another event of great significance on Saturday morning was the dedication by President Diaz of the splendid new Y. M. C. A. building. This building has been erected at a cost of $250,000 gold, and represents in most substantial fashion the united Protestant forces in Mexico City, and it is of great significance that this building should be dedicated by the President of this Republic.

On Sunday morning at the Baptist Church the Mexican and American churches united their service. The sermon was by Dr. Barnes, translated by Pastor Teofilo Barocio. American sojourners in Mexico City were present at the service and it was an impressive union of Americans and Mexicans in the word and worship of our Lord.

PROGRAM OF TOUR

On the 16th the party will leave for Oaxaca, the most southerly point to be visited, and on the return northward will visit some eight or ten mission fields and will cross the border on the homeward journey about Oct. 10th.

We are indebted every hour to the thoughtfulness and tact of our efficient Superintendent of Missions, Rev. Geo. H. Brewer, who with Mrs. Brewer are doing everything in their power to make the stay of the delegation pleasant and profitable.

Mexico City, Sept. 12.

Persecution in Mexico

By Missionary Superintendent Geo. H. Brewer

I HAVE just returned from Aguascalientes where I was called early last week to intervene in a matter of deep concern to us all. Our missionary at Aguascalientes has been making regular visits to an outstation called Encarnacion, about fifty kilometers this side of Aguascalientes. His work has consisted chiefly in distributing literature, visiting in the homes of the people where he could gain admittance, and here and there interesting the people in the gospel. His success, though meagre, seemed to arouse the ire of the priest, and through a false and malicious report of the intentions of Mr. Barro and his helpers (he had four of his young people with him at the time), an attack was made upon them in the streets, one of our young men was seriously wounded by a pistol shot, and others of the party were terribly beaten with stones. The authorities seemed so dilatory in punishing the culprits that I went before the Vice-President of the Republic, Don Ramon Corral, and stated the case to him. Upon his advice, I went to the Jefé Politico or chief magistrate of the same village and had a long, frank conference with him, and I think I won his friendship. He promised to see to it that our workers would have full protection hereafter and furthermore stated that he would be energetic in punishing the three men now held in jail there for shooting and beating our workers. Upon a former occasion, about six weeks ago, this same Jefé Politico put four of our workers in jail for one day for distributing tracts, alleging that they were political pamphlets and seditious in character. One of the workers demanded that he examine the tract for himself and he read a part of the Gospel of John, and ordered the prisoners turned loose, saying that he had made a mistake. This town of Encarnacion has a population of about 10,000 people. No other denomination has ever attempted work there. It is known as an extremely fanatical place. We must not retreat now in the face of what has happened, and I earnestly recommend that we take steps to secure a good mission house there, open a small day school, and employ a worker to live right there. With the start made by Missionary Barro I feel sure we shall soon have a church organization. It is easier to do an effective work in a fanatical community than in a community wholly indifferent. We can support a worker there, have a day school, and pay the rent of a good-sized house for $1,000 per year.

Another affair of larger proportions and perhaps more serious in its consequences has just taken place in Soledad, our out-station in San Louis Potosi. This is so recent that I have not received all of the details, and therefore cannot send a full report of it. From the newspaper accounts and the three letters I have received from our missionary, Juan Ramos Castillo, I gather the following: Last Sunday the village Cura preached a sermon which greatly excited the populace. Evidently his sermon was inspired by what is now passing in Spain. He stated in his sermon that the Protestants were going to attempt to dispossess them of all their rights, even taking possession of their church buildings, etc. He urged the people to action, to drive the heretics out. Accordingly, on Tuesday evening of this week, when Mr. Castillo and his little band of helpers visited the village to hold their usual service, a mob of over 300 chased them and stoned them. They took refuge in the house of the Presidencia of the village. I should judge our meeting house was practically destroyed, from what the papers say and from what Signor Castillo writes. I have written, asking for all of the particulars so that I can take the matter up with the authorities.

These two cases are the first of the kind we have had since I came to Mexico. They are both local, and will have no bearing on our work in other places.

Home Mission Sowing and Reaping

By Chas. A. Cook, D.D.
JOINT SECRETARY OF THE YELLOWSTONE DISTRICT

FOR many years the Home Mission Society has been pouring large amounts of money into the West and has been laying foundations in establishing churches where Baptists were neither numerous nor strong. It has been pioneer work. In many instances churches have been slow in coming to self-support, sometimes exceedingly slow, disappointingly slow. With much patience and liberality, however, the Home Mission Society has continued its fostering aid and has made possible the continued existence of churches in fields that would otherwise have been abandoned. More or less of this kind of work is still being done and will need to be done.

But a better day is dawning. Men in the West are getting beyond the financial struggles of the pioneer days and are beginning to reap the rewards of their efforts and to accumulate some wealth. In the past when men have accumulated they have invested almost as rapidly as they have acquired so that still larger returns might be secured. This has kept many "property poor." There is a goodly number of men now, however, and the number is steadily increasing, who are able to do large things for the kingdom of God. Nor are these men going to fail to do large things in the day of their prosperity. They are beginning to recognize their privileges and obligations as Christian stewards and are undertaking liberal things for their Lord.

The tide is turning and in the near future the Home Mission Society will find the currents flowing its way in the paying off of loans which it has made on Baptist church buildings, and in increased offerings for its work.

Two recent instances in Spokane illustrate this. The Central Church, in making provision to erect a mission chapel in a new and growing section of the city, determined to include in the effort the raising of $500 it owed the Home Mission Society on its main building, and in a remarkably short time the amount necessary for both objects was on hand. This was possible because a few men were able to do large things and did them.

Grace Church, which has received a loan of several thousand dollars from the Home Mission Society toward the erection of a suitable building, determined in connection with its twentieth anniversary to make an effort to raise sufficient money to pay off its obligations to the Society and to complete the unfinished building. About $30,000 was needed to do all this and in a short time, at the anniversary banquet, $24,300 of this was subscribed. Under the splendid leadership of the pastor, Rev. F. G. Davies, D.D., the movement will be carried to complete success. Subscriptions ranged from $5 to $5,000, and this was perhaps the largest amount ever subscribed for Baptist work at a single meeting in the Yellowstone District.

The North Yakima church has the finest Baptist building in Eastern Washington, costing $60,000 and all cared for, and the church leading in the Convention in its offerings to missions. In the nearby coming days more of these larger things will be done. From now on the Home Mission Society will reap larger and larger harvests in the West from its abundant and faithful sowing in the past, while there will be the added satisfaction of seeing ever-increasing offerings for all our mission work, both at home and abroad.

The Unparalleled Opportunity

CAUSES OF RELIGIOUS AND SOCIAL WORLD UPHEAVAL AS SEEN BY DR. JOHN R. MOTT IN THE NEW TEXT-BOOK, THE DECISIVE HOUR OF CHRISTIAN MISSIONS: STRIKING SUMMARY OF A MARVELLOUS SITUATION

IN the first chapter of the new text-book for Foreign Mission study classes the distinguished author, who embodies in his work in large degree the report of Commission I to the Edinburgh World Conference, considers the plastic and changing character of the non-Christian nations. He shows how throughout this non-Christian world there are unmistakable signs of the awakening of great peoples from their long sleep. Through the whole continent of Asia a ferment is in process which affects over three-fourths of the human race. In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational, and religious. After reviewing the shifting conditions in Japan, China, India, Turkey, and Africa, he comes to the causes underlying. We quote from this point to the close of the chapter:

It is difficult to specify the causes of this great upheaval. The leaven of Western civilization has for many years been slowly penetrating into the Asiatic consciousness and what is now coming to light is largely the result of this process. It has been greatly accelerated, however, by the growing commercial intercourse of to-day, the streams of travel between East and West, and the immigrations of students. We cannot exaggerate, for example, the influence upon China of the return of Chinese students from Tokio and the West, with their minds full of western science and methods, but their hearts burning because of what they have learned of the opium war with England, and of what they regard as the unjust exclusion acts of America, Canada and Australia, of the seizing of their territory by Russia, Germany, France and Japan, and of the building in their own capital city of legations, which are like fortresses, stocked with munitions of war and manned with foreign troops. The ascendancy of the West so bitter to the Asiatic, has emphasized the value of a new and better conception of nationality. The progress, victory, and power of the Empire of the Rising Sun have become known and have been discussed in the marts of China, the bazaars of India, the press of Persia and Turkey, and even in the caravansaries of Arabia and Africa, and have powerfully stimulated national hopes and ambitions and led to great changes in national outlook and practice. As a writer in *The Spectator* has pointed out, 'By some inscrutable means of temperamental communication, the aspirations of one country are quickly adopted by another, however different in intellectual and political equipment they may be.' Even so Japan's ambitions and successes have kindled like aspirations in other lands and have led to all this restless movement and this conscious copying of the West.

But a far more potent cause has been the sense of the value of the individual and the desire for genuine liberty and progress which have been awakened and

developed in men through the knowledge of the Christian Scriptures, through the proclamation of the mission of Christ to man, and through the Christ-leavened institutions, ideals, and practices of the West. It is this discovery of the worth and rights of the individual man that has made possible, for example, the ignoring of caste by such numbers of the educated

DR. JOHN R. MOTT

classes in India, and it is this which alone has caused the movement among the native races in Africa. In many lands the Christian missionary has been the pioneer of all the subsequent development, and wherever Christ has come, He has led men to look up to new ideals and to set new values on things. This of itself goes far to explain the origin of the whole movement. The Chinese, the Indian, and the African are seeking to shape their nations to achieve great destinies, because they are learning from the West the lesson which Christ taught it, the dignity and inherent greatness of every human life, and are realizing thereby what they can become. Without doubt, as in Korea, so in many another land, Christianity has furnished the principal transforming influence and power.

What is to be the future of these nations? This question forces itself upon us as we survey the facts. In every part of the non-Christian world the time is a time of transition. The nations are passing from the old to the new, and everywhere they are looking to the West for guidance. What guidance are they to receive? The Chinese are anxious to secure all the material advantages of Western civilization, while ignoring its underlying principles and inspiration. Japan has adopted Western methods in everything that will increase her material power. Is it this alone that India and Turkey and all these other lands are to find when they look towards the West? They are examining us to see what has made us rich and powerful, and there is a grave danger that they may form wrong judgments. Religion is the most fundamental thing in our civilization, but there is an undoubted danger that these peoples may not recognize this truth to-day. They have been taking much from us. If we do not give them our religion, have we given them of our best? If they adopt our civilization without our religion, what moral disasters may not result? Have not we, therefore, as a Christian people a special responsibility at such a time as this?

The responsibility is increased by the fact that these peoples will not always remain open to new influences. The words of Bishop Lefroy are doubtless applicable not only to India, but also to practically all of the other non-Christian lands which have been considered: 'Of this we may be certain, that unless at the present time, while almost everything is in solution, and the direction largely undetermined, Christianity really enters in as a potent factor, able in greater or less degree to exercise that commanding influence which is hers by right, if only she is given a chance; and if the new life of India is allowed to set and take shape and form, independently of her influence, then for generations to come the door to advance will be fast-barred to a degree of which we have hitherto had no experience whatever.' The need of a strong religious basis for public and individual

life is so urgent that unless met in a satisfactory way by the Christian Church the majority of the one million or more educated Indians will inevitably drift into some form or other of Hindu pantheism or rationalistic theism, which will then constitute the most serious obstacle in the way of the spread of Christianity.

And what is true of India is even more true of China. Now is the opportunity to impress upon the officials and the people of that land, that it is only righteousness and integrity of character that can make a nation permanently great, and that these are the direct products of the Christian gospel. The last thing about the Chinese is vacillation. If a race with their traits determines on a certain attitude toward religion, the danger is that they may not change again for generations. We have to face the certainty that in a comparatively short space of time, this stage of transition will have passed. The present plastic condition of the nations will have given place to a condition of rigidity, and the influences which might be so effective if brought to bear *now,* will then be exerted in vain.

The development and spread of the spirit of national and racial patriotism is, however, the most significant fact of all. It is not an evil thing. It cannot and should not be checked. Christ never by teaching or example resisted or withstood the spirit of true nationalism. Wherever His principles, including those pertaining to the supreme claims of His Kingdom on earth, have had largest right-of-way, they have served to strengthen national spirit and not to weaken it. But it is a matter of profound concern to the Western world. Who can measure what it will mean for mankind when not only Japan but also China with her unlimited resources, and India with her 300,000,000, take their place among the great modern civilized powers? The influence which they will exert upon the life and thought of the world must be enormous, whatever its nature; whether it will be Christian or not depends largely on the direction given to it to-day. Is it not the duty of the Church to bring pure Christianity to bear at once in order to help to educate, purify, unify, guide, and strengthen the national spirit? The possibilities are great if the Christian Church will identify itself freely and largely with all these noble national aspirations. If Christianity will show that it has a message not merely for isolated individuals but for the nation as a whole, that it can adapt itself to the people whom it seeks to save, and that it does not deem it essential, even desirable, that the ordered life of the Christian community in Asia and Africa should follow in every respect the lines of European and American Christianity, it may attract instead of repelling these rising nations. Then their newly found life when ruled by Christ, instead of being a source of strength to their own nations and to the Christian faith.

WHAT THE JAPANESE ARE DOING EDUCATIONALLY IN MANCHURIA

Devotional

ALMIGHTY GOD, we bless Thee for the Saviour, our one Priest and Lord and King, who only hath immortality, Potentate over all, the Lamb slain from the foundation of the world, the Saviour of all men. May we read His character more clearly, apprehend His purpose more completely, and live in His spirit with more entireness of sympathy. May we grow in grace and in the knowledge of our Lord Jesus Christ, and through Him be made strong, simple, true in heart, honest in purpose, steadfast servants ever striving with all the devotion of love. Make our interest, we beseech Thee, as broad as the boundaries of Thy kingdom. Bless the missionaries of the cross in this and all lands, and speedily let the gospel light penetrate every dark place of earth, that Thy kingdom may come, and Thy will be done on earth as it is in heaven. Amen.

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The Supreme Need

SAYS John R. Mott: "I have met nearly two thousand missionaries, representing about one hundred different missionary organizations. Louder than their cry, 'Brethren, come over and help us,' there rings in my ears the cry, 'Brethren, pray for us.'" Of all the forces needed, the workers themselves desire prayer the most. To-day the churches are looking at world conquest in the large and laying a strong home base, but are men prepared to pay the biggest price of all, greater than a proportion of their income, greater than devotion of time to learn the facts and, impart them, to organize and conduct campaigns, and that is the spiritual price that will make them a channel for the operation of God's power. Around the hall where the recent Student Volunteer Convention was held ran the mottoes: "The Evangelization of the World in This Generation" —"Not by an Army nor by Power, but by My Spirit saith Jehovah of Hosts." That is why prayer has and always must have first place in missionary conquest and it follows that the prayer cycles issued by mission boards and movements are vital to their work, if indeed it is true that by prayer we liberate the forces of God that they may be brought into play where they are needed. The Missionary Union issues a quarterly Prayer Cycle in which the needs of the world are presented with especial reference to those parts for whose evangelization we are directly responsible. This is counted as second to none of their publications in importance. Above all others it is made for use and the effort is always to have it practical and near to the real, immediate needs of the missions and the requirements of those who seek to enter upon the ministry of intercession intelligently and in the Spirit. This year in response to a felt need the notes on the topics will be fuller, with direct requests for prayer from the workers included. The Missionary Union desires greatly to enlarge and extend the use of the Prayer Cycle this year. It asks for men and women ready for the hardest spiritual tasks, to stand by this enterprise in prayer.

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Sermon Suggestions from the Field

A "sermon in little" comes from a Japanese missionary in Tacoma, Rev. K. Takahashi. He begins a letter concerning his work with the sentence: "I give thanks to God for letting me live in hopefulness all the time." That is indeed cause for profound thankfulness. No one will be surprised to learn that the worker who lives in such a spirit of optimism is successful. Not that things always go as he would like to have them. Progress is slow at times. But nothing can daunt the man who keeps that spirit of "hopefulness all the time." Nor is there any doubt of his conviction, "I believe that because I have a desire to do God's will, surely God opens the way for me." God always opens the way for the consistently hopeful workers.

PASTORS PRESENT AT THE CAMBRIDGE CONFERENCE

United Sunday School Conference Work

By Rev. W. E. Risinger

SUNDAY SCHOOL MISSIONARY OF THE PUBLICATION SOCIETY

AN old gray horse was standing by the side of the pasture fence, lazily switching his tail, much to the disturbance of a few hungry flies. As we passed, a farmer's dog, feeling the importance of his task, rushed out upon us and ran a race with our train; the trees were being painted with the autumn colors, and I sat thinking of my promise to assist my good Brother Berglund, our Swedish Sunday School Missionary, in a series of Sunday school conferences. At last the time came when we were to enter upon our labors. One of our very strong Swedish churches in Minneapolis was selected as the first field. I expected to find about fifty or at most possibly seventy-five people present for the first session. Imagine my surprise when I looked in upon an audience of over 200 to listen to my first address! The conference opened Thursday evening and was to continue over Sunday. Every session brought a larger audience, until when the closing session came Sunday evening there were about 550 present. I closed the meeting with an evangelistic appeal and nine people responded; one of them, a young man, came down from the gallery and accepted Christ, was baptized a while later, and the pastor told me about four weeks ago that he was called to preach his funeral sermon. From here we went to Cambridge. An effort was made to bring in the people from the neighboring churches, and the effort succeeded. There were delegates from thirteen Baptist churches around Cambridge. The picture shows the church in which the sessions were held.

REV. W. E. RISINGER

AFTERNOON SESSION OF SUNDAY SCHOOL CONFERENCE AT CAMBRIDGE

The audiences were always interesting to me. During a part of the conference the sessions were conducted in the Swedish language and then the older people would be in evidence. Then came a change in the program and I would have a share in it and the audience made up of the older people would melt away, only

A NOTABLY FINE CLASS OF BOYS IN THE CAMBRIDGE SUNDAY SCHOOL

A CONGREGATION OF EARNEST AND INTERESTED CHURCH WORKERS

to be replaced by an audience of younger folks, deeply interested in the Sunday school movement. The Cambridge Sunday school has many fine teachers and classes and I am glad to say that they are intensely interested in the new International Graded Lessons, and look forward to still larger things in the future.

From Cambridge we went to Wilmar. A few delegates from neighboring churches were present, but for the most part the audiences were made up of the people from the home church. One of the delightful features of this conference was the awakening of the older people to the splendid possibilities of reaching the young folks. Our boys' and girls' meetings were always largely attended, and at the close of one session one of the deacons of the church gave the boys and girls a splendid sleigh ride, and I can assure you they were a happy lot. Several of the boys and girls accepted Christ as their Saviour at that time and some have since written me of their great joy.

On our return from Wilmar, we paused long enough at Cokato to hold an afternoon and evening session, and then went on to the Bethel Church in Minneapolis, where we were so loyally entertained and greeted at every session by large and interested audiences.

One of the characteristic features of our conference at the First Swedish Church, St. Paul, was the help rendered by the splendid Baraca class of that school. We had a good time here. The

THE CHURCH AT CAMBRIDGE

sessions of Sunday afternoon brought out hundreds of people, and lunch was served in the basement of the church to 600, who stayed for the evening service. The Sunday school gave the lunch.

The last of the series of conferences was held at Duluth, in the First Swedish Church. Pastor Swany Nelson has a fine company of workers about him and

from the first to the last session deep interest was manifested in the Sunday school work. One of the interesting features of the whole series was the springing up of evangelistic meetings which followed our conferences. Large numbers found the Saviour and new life was awakened.

I am glad that I could have a share in this work, the happy, helpful experiences which awaken new hopes and aspirations. The contact with the young life of the churches, God only knows what it will mean in the future development of our State.

Minneapolis, Minn.

The Literature of the Kingdom

By Prof. Samuel Zane Batten, D. D.

CHAIRMAN OF THE NORTHERN BAPTIST CONVENTION SOCIAL SERVICE COMMISSION

TWO brief items may serve as an introduction and may explain my motive in writing. In a letter recently received from an American missionary in Turkey I find this request: "I have just received, through a friend, a long list of books on Socialism, of which I have one or two and wish to order more in time. At present I want to get some short, live tracts on the subject, and will be much obliged if you have any. The new 'freedom' of Turkey is a great boon, but it has brought its unintended evils, and some foolish leaders would remedy difficulties through most immoral and injurious methods." The other is an item in a Socialist journal sent me, explaining the victory in Milwaukee. The main factor in that long campaign leading up to the ultimate result was the systematic distribution of literature. For years there has been a steady, persistent, deliberately planned and fully executed circulation of socialistic publications. In that city three hundred men have been pledged for years to get up every Sunday morning at five o'clock, summer and winter, for the purpose of putting socialistic literature printed in various languages into the Sunday morning papers found upon the doorsteps of the people. For years nine-tenths of their campaign funds have been spent in literature; and so systematic was their work that a Socialist pamphlet, paper, leaflet, circular or notice could be placed in every house in the city within twenty-four hours.

The printing press is one of the mightiest agencies for good or for evil that the world has known. That much evil is caused by this agency is known to all. That it has not been as fully used in behalf of good must be confessed. Has not the time come to subsidize and use to the fullest extent this mighty agency in behalf of the Kingdom of God? In view of this, a few suggestions indicating ways in which this agency may be made more fully effective may not be amiss. And with this there may be offered a few suggestions concerning the kind of literature to be created and used.

A GENERAL KINGDOM LITERATURE

1. There should be created a general literature dealing with the basic principles of the Kingdom of God. Perhaps the most remarkable feature of our time is the new interest in the great conception of the Kingdom of God on earth. In all the centuries men have believed in the Kingdom and have prayed for its coming; but it has been reserved for our generation to revive this fundamental Christian idea and to emphasize its central importance. The Kingdom of God, we have begun to see, includes the individual soul; it implies the Christian church; it involves the entrance of the soul into heaven bye and bye. But it is evident that it means more than any of these alone and more than all of them combined. It is rather a great all-inclusive synthesis which involves the person, the church, life here and life everywhere; it implies the regeneration of the soul and its upbuilding in righteousness; it contemplates the rightening and adjustment of all the relations of man's life, and it demands the development and perfection of all the institutions of society, the family, the Church, the State. The Kingdom of God may mean much more than a righteous social order on earth, but it is certain that it never can mean anything less.

It is important that this great Christian idea be understood in something of its meaning and scope; that the many-sided program of the Kingdom be explained in order that the whole work of the Kingdom may be done; that, in short, men may be interested in the whole Kingdom and may serve its whole life. What kind of literature do we need? We have a number of splendid scholarly books dealing with some aspects of the Kingdom, explaining its scriptural basis and setting forth its historical development. These, while excellent, do not meet the case of the rank and file of the people. We need a number of small handbooks for Sunday school classes, for young people's societies, and for men's brotherhoods dealing with the practical bearing of this Christian idea upon daily life. In addition, we need a full line of leaflets and tracts emphasizing some special aspects of the Kingdom and its requirements in life, in service, in social and civic duty. The greatest need of the time is this: That the idea of the Kingdom of God in its length and breadth shall become the inspiring ideal and practical object of men's thought and devotion. The day for a purely individualistic conception of Christianity has passed; to-day we must learn to construe life and conduct in terms of the Kingdom of God and its coming. I have no hesitation in saying that the religious body that will accept this task and seek its largest fulfilment is the body that will lead the future and bless mankind.

2. Again, we need a literature dealing with the various aspects of Social Service. In this time, men are becoming deeply interested in social reform and civic betterment. Within the church and without we have all kinds of societies and organizations created for the one purpose of promoting some special form of social uplift. The people outside of the churches, as a rule, conceive of this work in a somewhat narrow way and with no reference to the religious motive or end; to the vast majority of the church people who have any ideas on the subject, social service means something more or less incidental to Christianity, a temporary expedient for meeting a transient need, something good enough in its way but not central and essential in the Christian life. This misconception needs to be corrected and a truer conception put in its place. Social service is not an addition to Christianity; least of all is it a substitute for Christianity; rather it is a necessary part of the gospel, the necessary expression of its essential spirit, and so a vital factor in the Christian program.

We need a literature dealing with this great field of social service in its varied aspects and opportunities. We need some good working handbooks for young people's societies and men's brotherhoods setting forth in a large and Christian way the great principles of social service. We need also some leaflets and tracts explaining the special obligations of Christian service in the wide realms of men's civic and social and economic life.

To many people social service means

little more than an interest in some social reform, with special attention to the problems of labor and capital. This is the reason why at our religious conventions we always hear some good people complain when social service is mentioned. "We are organized to do Christian work," I hear it said again and again, "and we have nothing to do with questions of labor and capital." "Many of our churches are in the country," I am told, when we suggest that some consideration be given to social service at State conventions, "and therefore social service does not concern our people." Now all this shows a total misconception of what social service is and what it intends. Social service may be defined as that form of effort for man's uplift and betterment which seeks to purify and transform his associated and community life. As such it has to do especially with the institutions of man's life, such as the family, the church, the city, the State, the industrial order; as such also it deals directly with the relations of man's life in society and seeks to adjust these relations in love and righteousness. And as such it is interested in all the factors that enter into the making of man's life, such as heredity, environment, individual initiative, and the grace of God.

There is another reason why people should be interested in this form of Christian activity. In every community, large or small, there are many societies and organizations dealing with some form of social service. Many of the members of these organizations are Christian men who find in these societies an agency for Christian effort. But many of the members and workers in these organizations do not belong to the churches and do not confess faith in Jesus Christ. The consequence is that some of the agencies most active in social service do not acknowledge the Christian ideal and do not have the Christian inspiration. It will be a sad day for the church and for the world if Christian people should part company with the world they are sent to help. It will be a sad day for the church and the world if the men who are most active in social service should be indifferent to the Christian ideal or hostile to the churches. What we need just now is to teach our people what social service means, to enlist them in all forms of social betterment, that thus they may infuse the religious spirit into the efforts for social uplift. And what we need to do on the other side, is to make men see that Christianity is essentially social, that it is interested in the whole life of man, and that in Christianity we have at once the ideal of a new social order and the inspiration of a true social service.

Des Moines, Ia.

(CONCLUDED NEXT MONTH)

MEMBERS OF THE ITALIAN MISSION AT SCOTTDALE, PA.

KAREN EVANGELIST SENT BY HOME MISSION SOCIETY OF RANGOON KAREN MISSION, BURMA, TO WORK AMONG THE HEATHEN

Missionary Work of Native Churches

THE MISSIONARY EFFORTS OF THE CHURCHES IN BURMA

By Rev. Sumner W. Vinton

(With Photographs taken by the Author)

ONE of the most potent forces at work in Burma for the establishment of the Kingdom of God is the missionary work of the native churches. Any Baptist who thinks that American Christians are paying for all the work reported in the annual statements of the Burma mission is far from realizing the full truth. If the native churches should suddenly cease from all missionary efforts, there would be a decided falling off in actual results. It would show first of all in the number of native evangelists and pastors reported each year.

For general coördination of all missionary effort we have the Burma Baptist Missionary Convention. This takes in the churches of all nationalities and its work is, for most of the contributors, foreign missionary work. Grants are made by the Convention to missionaries according to the needs of various fields and according to the funds that are available. Upper Burma fields, missions among Burmese, Chins and Kachins, Shans or far-off Muhsos, and some of the frontier Karen fields, have, in this way, received assistance from the Christians of Lower Burma, while the churches of Lower Burma have been immensely benefited in turn by the quickening of evangelistic zeal through the reports of the work made possible by their gifts. Many of the workers thus employed have to travel from two to six weeks to reach their fields of labor. Many of them, judged in point of time, are further from home than is the American missionary stationed at Rangoon.

In addition to the work done through the convention, there is some work of a distinctly foreign missionary sort undertaken by the individual missions. For

CHRISTIAN ENDEAVOR CHOIR THAT HELPED MR. VINTON IN EVANGELISTIC WORK

some years the Rangoon Karen Mission had a special work across the Siamese border. Later it was found better to turn this work over to the Shwegyin mission, through its work at Papun, but a lump sum contribution is still made by the Rangoon churches for this work. For years the Bassein Mission has supported evangelists at work under the direction of missionaries in the extreme north among other peoples than Karens.

Then there is the work of the Karen Home Mission Societies. Each mission has its own organization. The Bassein Home Mission Society, for example, supports evangelists among the heathen, establishes schools in heathen villages and helps the weaker churches of its own mission. The women of the mission are organized and have their Bible women at work. The vacation evangelistic campaign of the Bassein boys studying at the Theological Seminary has for years been an established feature of the work. Dr. Nichols is a genius in many ways. His mission launch and the compactness of the field have made possible an amount of personal supervision of and participation in the work of the students which has been one factor in developing a remarkable esprit de corps and enthusiasm for this evangelistic campaign of the students. It means the opening up of work which is often followed up and made permanent by a man sent out by the Home Mission Society. The Rangoon Home Mission Society keeps from 20 to 25 men at work among the heathen all the time. In fact, the only evangelists in these two fields are paid by Karen, not American, money. A distinctive feature of the Rangoon work comes from the development of the work of the young people. In 1904 the young people of the mission of their own initiative organized a local Union, started a monthly paper in Karen, and sent two young pastors around for field work for two months. Each year since then there has been at least one man for part time field work. This has resulted in a development of the young people's work as an evangelistic agency of large significance. Let two definite instances serve as typical of this part of the missionary efforts of the Karen churches, in addition to the organ-

ized work of the Home Mission Society.

The Karens love singing and they sing well. Each C. E. society has a choir and the choir is the mainstay of the evangelistic work of the society. A few years ago I planned to spend a Sunday with the one Christian family of a certain heathen village on an island in the Irawadi. Arriving there Saturday noon, I was surprised to be met by a choir singing, in English, "How beautiful upon the mountains!" There were no mountains, not even a hill, for fifty miles, but the idea was all right. The C. E. choir of Alau village, at least 15 miles away, hearing I was to be there, of their own accord decided to come and help me over Sunday. They paddled up against the strong current of the Irawadi, their pastor with them, home services left with a deacon—and there they were. They made my visit many times more effective than it otherwise would have been. They sang at all six services Sunday, and in every house in the village besides. They stayed with me through Monday noon and then paddled home in their canoes.

A young man from the Kyi-Din-Teit Church went to a near-by heathen village and offered to teach school in that village if they would board him. He asked no pay. They accepted his terms and he taught there for a year. At the end of that time, when his home church was celebrating its tenth anniversary, he came to the meetings with a choir of eleven children, all from heathen homes. They sang repeatedly Christian hymns, in good tune and time. But even if tune and time had been all wrong, the incident was full of significance. Of his own initiative he had been doing Christian work in that village for a year, had won their confidence, and the children were singing the gospel to their parents. We will have a church in that village before long.

There are many instances of work undertaken by individuals. One of the most recent, of which I have learned through the pages of the *Karen Dawkalu* or *National Gazette,* is the sending of a special evangelist or chaplain to the soldiers of the Karen levy in the far north. The entire expense of this is being borne by two Karens of the Rangoon field, Dr. Pokey and U San Lon. Some of these

SOME OF THE PASTORS OF THE RANGOON SGAW KAREN MISSION: ALL PAID BY KAREN MONEY: MR. SEAGRAVE AND MR. VINTON ARE ON THE RIGHT

soldiers are Christians, most are not. In both cases they are far removed from Christian influences of any sort, and the reception accorded the evangelist makes one realize the value of this bit of service.

Mention has been made of only Bassein and Rangoon. From their position in the rich delta lands of the Irawadi they are the largest and most prosperous of the various Karen missions, but the same sort of work is going on in all the other Karen fields: Henzada, Tharrawady, Moulmein, Shwegyin, Toungoo, and Tavoy.

CHOIR OF CHILDREN FROM HEATHEN HOMES: A SINGING PEOPLE

The missionary efforts of the churches of other nationalities in Burma do not bulk so large nor appear in so spectacular a way as that of the Karens for the simple reason that there are not so many Christians of any other one race. The Karens have accepted Christ in such numbers that we have hundreds of entirely Christian villages and communities. Under such circumstances, concerted effort on a large scale is relatively easy. The number of Christian villages among the Burmese, Shans, Chins or Kachins is limited. Most of the Christians of these nationalities are living alone in large heathen villages. Concerted effort is difficult, in many instances impossible. But it would be utterly wrong to suppose that they are not doing anything. A careful study of their giving, with due regard for their numbers and circumstances, would show that they are usually doing their part. Self-support is not confined to Karens, nor have the Karens any monopoly on evangelistic zeal. Personal work on the part of individual Christians and effort for the heathen nearby on the part of established churches are going on all the time. The Evangelistic Society of Burma is entirely due to Burmese initiative and push. They are regularly organized and raise funds to keep two or three evangelists at work all the time.

The various Burmese associations have their home mission organization and the "apportionment" is, if anything, higher

per member than in the Karen associations. Individuals have given generously for the Kengtung work. The Burmese Christians raised 5,000 rupees (10,000 days' wages!) for the Theological Seminary. Members of the Rangoon church do street preaching. U. Po Hla, an Extra Assistant Commissioner, delights in preaching to the heathen wherever opportunity offers itself in his work.

The Talain churches around Moulmein have a definite policy looking to personal work by every Christian and organized work among the heathen undertaken by each church. The zeal and passion for souls shown by them at the Talain associational gathering I attended in 1907 will always abide with me as an inspiration.

Those who have heard the gospel but recently and have been lifted out of the depths of heathenism do not as a rule need much urging to make them want to tell the story to others. Their own experience is too real and too vivid for it to be otherwise. The new convert whose experience of Christ has been definite and real "cannot but tell" the things which he has seen and heard. It is as Christian experience and conversion come to be a sort of matter-of-fact, taken for granted, that the zeal for souls slackens. I believe a tendency along this line is observable in some of our older Christian communities among the Karens, as it certainly is at home.

Active participation in evangelistic work is at once the most significant symptom of a healthy spiritual condition and also an exercise leading to increased strength. The church or individual that spontaneously undertakes such work shows thereby the reality of the experience of the things of Christ. On the other hand, nothing is such a stimulus to healthy spiritual growth as definite effort along evangelistic lines. The hope of permanency in our work in Burma, or, for that matter, anywhere else, lies in our being able to enlist the native church, *from the very beginning,* in evangelistic effort.

THE TOUNGOO FERRY, BURMA

The White Man's "Book of Heaven"

THE FLATHEAD INDIAN EXPEDITION RECALLED BY A RECENT DEATH

By D. D. Proper, D.D.

ONE of the most pathetic incidents connected with the early settlement of this country is found in a visit of four Flathead Indians (some times called Nez Percez) to St. Louis in 1832, the year the Home Mission Society was organized. They came from Oregon to get a copy of the white man's Book of Heaven.

On Monday, Jan. 10, 1910, Charlot, the last great Indian chief of the Northwest, died on the Flathead Reservation, Montana, at the age of eighty-five years. His father, Victor, and his grandfather, Three Feathers, were famous in Indian history. Victor and his brother Ignace, a great medicine man, were of the company of Indians who sent the delegation to St. Louis.

According to the story, which has been told and retold many times, a missionary from California, about 1830 or 1831, came into Oregon and told these Indians about the "Great Spirit" and read from a book which God had given to men. They were much interested but the missionary went away, never to return. The Indians decided to send four of their number to St. Louis to get a copy of the white man's book. It was a long journey of nearly 3,000 miles the way they had to travel. They arrived in 1832 and were welcomed by General Clark, the Commander of the Post. The Indians asked for the white man's book. They were turned over to the care of the Catholic priests and were made acquainted with the ceremonies of that church, but the "book" was not given to them. They were entertained at theatres and dances, but did not find the light they sought. After a time two of their number died and the other two decided to return without the "book."

A farewell dinner was given them. At that dinner one of the chiefs arose and said: "We are going back the long trail of many moons, our moccasins worn with the journey, our hands heavy with the gifts that you have loaded upon us, but when we stand before the old men by the camp-fire and they ask if we have brought back that which they sent us for, knowledge of the white man's God and the white man's Book of Heaven, and we have to answer 'no,' then one by one the old men will go out into the darkness, the camp-fires will burn to ashes, my people will go the long, sad trail to the hunting-grounds, no white man to go with them, no white man's book to show them the better land, no white man's God in their hearts. I have no more words."

The next year, in 1833, as it has been reported in the *Missionary Review of the World,* Mr. Gabriel U. Disosway, President of the Young Men's Missionary Society of New York, heard of the notable visit of these Indians to St. Louis. Soon after this some three or four missionaries were sent to these people from the East. Rev. W. H. Sayer, of Des Moines, Iowa, after seeing and hearing my illustrated lecture, in which I showed the picture of these two Indians who had re-

turned to Oregon, remembered a song which he used to hear his mother sing when he was a boy, but which he could never understand until he saw this picture. He has reproduced a part of that poem, which reads as follows:

Beyond the Rocky Mountains,
Where savage nations roam;
Beside Columbia's fountains,
The Flathead Indians' home,
A white man who had wandered
In that far-distant clime,
With harmless pity pondered
The wretchedness and crime.

Idolatry and blindness
Maintained their empire there;
He thought it would be kindness
Salvation to declare.
He said that towards sunrising
His Father from above
Had sent a book comprising
The wonders of His love.

He told them of a story,
To them as yet unknown:
That none could rise to glory
By bowing down to stone.
Four chieftains were selected,
To travel without fear;
To go where they expected,
The sacred truths to hear.

Three thousand miles they traveled,
In sunshine and in rain,
They braved all kinds of weather,
Nor was their labor vain;
For when they had completed
Their journey to the place,
They heard again repeated
The glorious plan of grace.

But what appears distressing
That two out of the four
Who came to seek a blessing,
Took sick, to rise no more.
But when the two still living
Could there no longer stay,
They, for their brethren grieving,
Departed on their way.

Mr. Catlin, the celebrated Indian painter, saw these returning Indians and made pictures of them, which hang in the Smithsonian Institute in Washington. Missionaries have been with these Indians ever since that event.

We have been a long time reaching the Indians with the gospel. It is said about 100,000 are still in spiritual darkness. The Home Mission Society has missionaries among fifteen different tribes and about 5,000 profess to have accepted Jesus as their Saviour. There is a poignant appeal in the following poem:

TWO OF THE FLATHEAD CHIEFS IN NATIVE DRESS

The Dying Indian Girl and Her Startling Question

A little, dark-browed Indian girl
Lay dying on her bed,
No loving mother near to bless,
Or raise her drooping head.
Beside her lay her moccasins,
All gaily beaded o'er,
Her bows and arrows, beads and toys,
Upon the earthen floor.

A shadow lay on that young face,
A cloud of doubt and fear,
As she was groping in the dark,
And shrank from danger near;
She heard a step;—a Christian man
Whom God had doubtless sent,
Stood by the little maid, and o'er
Her couch of suffering bent.

He took her burning hand in his;
He told of Jesus' love;
Of how to save our poor, lost souls
He left his home above;
He told how on the cruel cross
His precious blood was spilt,
And how the wondrous price was paid
To cleanse us from our guilt.

"And did this Jesus die for me?"
In eager tones she cried.
"Oh, yes! for every soul on earth
This precious Saviour died;
And in His glorious home above
He has for thee a place,
Where, robed in white, with angels fair,
Thou'lt see His lovely face."

"My Saviour?"—such a look of peace—
"Then I am not afraid.
But how long have you known this tale?"
Questioned the little maid.
"Oh! many years; where white men dwell,
The little children sing
The old, old story, o'er and o'er
Of Christ, our Saviour, King."

"My mother died a year ago,
And she was sore afraid;
My sister, too, she feared the dark,"
Whispered the dying maid;
"If it be true your children sing
This story o'er and o'er,
Why did you never come to us
And tell the tale before?"

The white man sadly bowed his head;
His soul was rent with shame;
I bring her question home to all
Who bear the Christian name.
He did not answer it to her,
But when he raised his head
The youthful soul had gone to God—
The Indian girl was dead.

Will not the souls of countless hosts,
From every tribe and land,
Rise up in God's great judgment day,
A vast accusing band,
If we who know the story blest
Do not by tongue or pen,
To every tribe, in every land,
Tell it all out again!

A GOVERNMENT CHURCH AT LOKOJA, AFRICA: POINT TOUCHED BY SUDAN COMMISSION

Tenth Congo Conference

THE following resolution was passed at the Tenth Congo Conference at Matadi, July, 1910:

Resolved, That this Conference desires to record the deepest appreciation of the inspiration and blessing which has been manifest in these sessions, through the counsel and fellowship of the members of the Commission. It considers this visit one of the most auspicious events in the history of the mission, and affirms the heartfelt conviction that the selection of the members of the Commission was a signal instance of special Providence and an occasion for devout gratitude. It desires to note the impression of genial cheer and courage with which the members of the Commission adapted themselves to the varied conditions of life and travel in an unfamiliar country of many primitive limitations. We believe the coming of the Commission to the Congo marks a new era in the work made sacred by many associations and sacrifices, and endeared by the success wrought out of such deep darkness and superstition, through the grace of our Lord Jesus Christ. The Conference bids the Commission a hearty godspeed in endearing memories and unfailing prayers.

In sending the above, Miss Catharine L. Mabie, who was Conference Secretary, and whose work as medical missionary is familiar to our readers, has this fine word to say:

"I am sure MISSIONS will want to pass our Matadi Conference photo round. Don't the Commission look well after their strenuous journeyings these eight weeks in Congoland? Fully fifty per cent. better than when they came to us, we think. Congo isn't so bad—at least, not in the cool season. Our Commission have come and gone and have stolen our hearts away with their kindly apprecia-

CONGO SUDAN COMMISSION, AND CONGO CONFERENCE, JULY, 1910

LEFT TO RIGHT: HAYNES, HARTSOCK, RODGERS, GEIL, HILL, HALL, DR. CATHARINE L. MABIE, LYNCH, MRS. HARTSOCK, METZGER, MRS. METZGER, CLARK, MRS. HALL, MRS. FREDERICKSON, FREDERICKSON, MOON, FRANKLIN (COMMISSION), FERGUSON, SIMS, MYERS (COMMISSION), BILLINGTON, MRS. BILLINGTON

tion and keen interest in all phases of our mission enterprise. God and the 'home folks' have been good to us in the choosing and sending of men so peculiarly fitted for the task in hand. Their sympathetic understanding and splendid good cheer, but most of all their firm conviction that there are great possibilities ahead of us as American Baptists here in Congo, remain a benediction upon us.

"Surely the Lord hath lifted up the light of his countenance upon us, hath vouchsafed his saving health to our mission. Never again will a wavering, uncertain policy devour us. Forward, never backward, be henceforth our united battle-cry, till in every Congo village the sweet name Jesus shall prove more potent than hoary, age-old superstition."

Yes, MISSIONS passes the Conference photo, which is the product of Miss Mabie's skill in photography, "round" to its wide constituency. It shows a devoted band of workers, and it is a delight to know how they have been heartened by the visit of the Commission.

Languages in Home Missions

By Rev. Henry M. Douglas

MANY churches and pastors are giving most careful study, sometimes supplemented by earnest work, to the Christian patriot's urgent problem how to help the swift-coming throng of new Americans to attain the best ideals. Everywhere for a time the strange language is a barrier almost impossible to pass, effectively hindering personal contact and sympathy. When speech becomes easy and frequent it is a long step towards being neighbors. We cannot renew the miraculous gift of Pentecost which seems the hour's need. Knowledge by study makes a most excellent substitute; and the cultivation of foreign tongues for ministry is one of the surest means of receiving the Spirit.

In October, 1909, as a country pastor, desirous of getting into touch with foreign-speaking people whenever possible, I determined to test what a man can do in the midst of his work to master quickly foreign speech for parish work. The idea seemed wholly chimerical to all to whom I mentioned it. On Monday I began Italian and the following Saturday read an Italian newspaper without difficulty. The Italian to whom I read a passage in Italian said: "Do you understand that?" When the understanding was proved by reading in English, he said: "It is easy for an educated man to learn Italian."

In two months from beginning I read the Gospels and Acts and two hundred pages of literature. No dictionary was needed, for even when a large part of the words were seen for the first time it was easy to get the entire sense without looking out a word. At this time page after page read to a cultivated Italian needed hardly a correction in pronunciation.

Some writing of sermons followed and within six months from the start I wrote a sermon in Italian which I had not written in English. From that time it was not very difficult to think, speak and write anything required in Italian.

I made a beginning in Swedish, have read the Gospels without difficulty, and can write a sermon outline. The ability to preach follows more readily with the second language, because the work becomes familiar ground.

This work was all done when very busy in regular duties, hampered by lack of needed books, making a new way alone, having very seldom a chance to ex-

REV. H. M. DOUGLAS

change a word with a foreigner. Many times the pressure of duties crowded out this work entirely for days.

The effect upon ordinary preaching was to give it more confidence, breadth and feeling. Words seemed to grip men's hearts more readily and all work was less fatiguing.

The method pursued was very simple. Taking an Italian Testament, I read Matthew 2 aloud, copied it, read it over and over. It was very easy to see the entire sense and the relation of the words. I did not translate; was careful not to do so. I was becoming an Italian and did not wish to burden the memory with the English equivalents. Italian words from the first hour represent realities as English words do. A few chapters give the Italian a familiar look and the reader knows perfectly that he is reading just as an Italian would who had a very small but rapidly growing vocabulary.

The Italian words should be listed and often repeated from memory. In preparation for speaking, a separate list of the English meanings should be made, and these often put into Italian. The Gospels furnish a vocabulary quite sufficient to use a Reader without reference to its vocabulary. The Reader should be followed by a modern classic. In Italian the "Cuore" of De Amicis is unsurpassed. It is excellent to repeat aloud each verse read, write a few verses from memory, then a longer portion. In this way, whatever one has in the mind can be expressed and retained in the foreign tongue to the extent of the learner's knowledge of words and forms. It is a great help to have a friend who will read aloud from the first, giving the grasp of the spoken word, which must have special training in some way.

When the Gospels and Acts are mastered it is a good time to read a concise Grammar and commit the forms. They are then not strange and burdensome, but their relation and use is clear from the start.

Granting some greater facility in this work, much can certainly be done in the same way by any one of fair linguistic ability. The power to read or recite the Gospel stories could soon be acquired and would prove a ready introduction to many strangers. It is my hope that this narrative may inspire many to enter the same road.

West Haven, Vt.

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¶ The cholera scourge in South Russia calls for Christian sympathy. Up to the end of August the cases this year numbered not less than 125,000, and the death roll totaled over 70,000 The center of the trouble is in the Cossack provinces and Donetz mining region, and the flight of workmen from the latter made it seem at one time as though mining operations would be entirely suspended. The introduction of sanitary methods has had large effect in staying the progress of the dreaded Asiatic disease. Some cases have appeared in Austria and Italy, and rigid efforts will be made to prevent its spread in Europe.

WHERE WORK WAS BEGUN AT WATTS

PRESENT CHURCH AT WATTS

Colportage and its Fruits in Los Angeles

By Rev. J. L. Limes

LOS ANGELES is now a city of 300,000 people, and growing at the rate of 20,000 a year. In one month permits were granted for 930 buildings at an estimated cost of $3,360,577, ranking fifth of cities of the United States: New York, Chicago, Philadelphia and Brooklyn leading in the order named. A glimpse of the work in this seething mass of increasing population will tell why the colporter feels tempted often to give all his time to city missions.

Only a little while ago Rev. A. M. Petty sent the colporter to Watts, a suburb of Los Angeles, to visit the homes and hold services in an old Mexican mission. It is now used by the Midget Windmill Company, for which it is much better adapted than for church purposes. Instead of a windmill factory the Watts church now have a commodi-

SECTION OF ROSE HILL—600 ELECTRIC CARS PASS THIS PLACE DAILY

COLORED SUNDAY SCHOOL IN LOS ANGELES

EXTERIOR AND INTERIOR OF CHAPEL

ous church building with ample Sunday school rooms, and might be called a "character" factory instead of a windmill factory.

The church is self-supporting and growing rapidly. Rev. M. R. Wolfe is the efficient and much loved pastor.

At Moneta avenue a few Baptists organized a small Sunday school and one week's work visiting doubled the attendance. They have only a shack boarded with rough boards and not plastered. But they are having preaching every Sunday night and souls are being saved.

Only a few weeks ago I organized a colored Baptist Sunday school on Fifty-first street in an old shack that did not need windows, for the sun shone in through the cracks sufficient for light and warmth. The little school had no Bibles and only one song book. Both were supplied (Bibles and song books) from the stock of the Publication Society, and now, together with the Sunday school literature donated, they are doing good work and will some day, with the Lord's blessing, become the fifth colored Baptist church of Los Angeles. The interior view shows Rev. A. J. Trimble and one of his faithful workers and the rough benches on the left. The other is the view of the congregation the day we organized.

Rose Hill is another suburb of Los

THE MONETA AVENUE MISSION, LOS ANGELES

HOME WHERE ROSE HILL SCHOOL STARTED

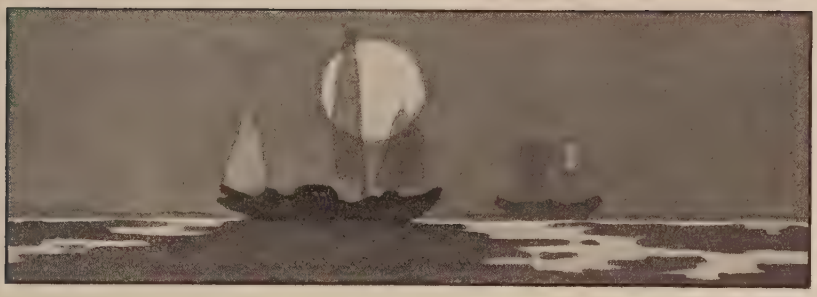
MEETING HOUSE OF ROSE HILL SCHOOL

Angeles where I organized a school two years ago. Eight hundred families live here and this is the only religious organization in the place.

It is a shame that we have not been able as a denomination to aid this mission. They have struggled along, first being organized in the home of Mr. Reber, and then outgrowing that, rented a large dwelling house until it was sold. Then the school, without assistance but with much persistence, bought a lot and a shack 18 by 24 was given to them. This they moved onto the lot and into this they crowd every Sunday for Sunday school and preaching services.

Scores of places in the city and rapidly growing suburban towns need our attention and help. We could well spend all our time visiting from house to house in these unchurched districts, gathering the children into Sunday schools and preaching to the congregations that would gladly come together for worship if they had the opportunity. We should by all means have two colporters—one for the country districts and one for the city. I wonder if we pray enough that the Lord of the harvest thrust forth laborers into his harvest?

ROSE HILL SUNDAY SCHOOL, IN SUBURBS OF LOS ANGELES



Impressions of the World Conference

From Three Baptist Missionaries—A Burman, a Chinese and an American

FROM DR. JOHN L. DEARING

THE Conference was unique in the history of the Christian church. It was unique in power. As one watched the delegates coming from the hall or studied the Conference assembled, one was impressed with the intellectual power represented—the leading lights of Christendom not only from Great Britain and America but from the East as well. Probably never have oriental and occidental been so mutually recognized as contributing on an equal footing to the results of a great gathering as here. The dignitaries of all churches, the officers of the Mission Boards with world-wide reputations, missionaries from every clime—all were found upon the same platform mutually recognizing each other as members of Jesus Christ. The Conference must result not only in actually bringing the church nearer together in a spirit of tolerance and sympathy, but in a new sense the Christian communities of the Far East have been received into the family of Christians, and as the representatives from those lands go back and report of the meetings these Christians of the Orient will feel as never before, not that they are our *children* in the faith but that they are recognized by us as our *brethren,* laborers together for our common Lord. The high type of piety constantly in evidence was a recognition which impressed all of the Power by which the work of the Conference is to be made effective. The future influence of the Conference and the permanent carrying out of the purpose and will of the meeting will be wisely secured through the admirably selected Continuance Committee so heartily endorsed.

The magnificent reports of the various commissions prepared by the highest experts in missions that the age can furnish, and assisted by hundreds of workers of every nation from every part of the earth, will give to the student of missions the finest body of material for missions that could possibly be produced, and will for many a day be regarded as of the highest authority for students of missions. From every standpoint the Conference was epoch-making. As a missionary I cannot too emphatically express my confidence in the great advance which will date from this Conference in the work of carrying out the Great Commission.

FROM JOHN RANGIAH OF AFRICA

Will you please convey my best thanks and gratitude to the American Baptist Foreign Mission Society for sending me and conferring upon me the honor of being one of their delegates to represent the Telugu Christians in India and in Natal, at the World Missionary Conference at Edinburgh.

I often had a wish to visit and see something of the Christian countries of the West, and now I have had that wish realized and have been privileged to see something of the country of Great Britain. While here I have learned and seen

much that will be of great benefit to me in my future service for my Master.

This visit enables me to compare the condition of this country with that of my own. The towns and villages in this land look so neat and clean, and the people seem to be so active and full of life, and God has wonderfully favored and blessed the nations of the West. We do not see this cleanness and activity when we pass through our own country. Here we see no idols and idol worship, but there idols and idol worship and the practices of the heathen on all sides.

The Edinburgh Conference was a unique assembly. The servants of God gathered from all parts of the world. The people of nearly all nations and languages came together and talked to one another of the wonderful works of God.

I came to the Conference with a question in my mind. In spite of all our preaching and Christian work I had wondered whether the world was coming nearer to Christ or not. But I was fully made to realize that the world is coming so.

I was also led to realize more of the power and love of Christ in the preaching of the gospel, and now I am returning to Natal filled with a greater determination and love to work and preach the gospel to my people in that power of love and joy.

What a grand and noble army of Christ gathered at the Conference and what a number of benevolent and kind servants of His in Edinburgh willingly entertained us with great hospitality. It reminds one of the days of our Lord upon earth when His disciples followed Him and did His service, while others were so kind to help and minister to Him and His followers in their temporal needs.

FROM PROF. TONG TSING EN, TEACHER IN THE BAPTIST SEMINARY, SHANGHAI

Before I left China I said to my friends that it would be not wise for me to leave home and go to attend the Conference in such a far country, because I thought that the gain from the trip would be less than the loss by it. But as soon as I entered the first meeting, where I could meet a great many brethren and God's workers of more than one hundred and sixty denominations from all parts of the world, I felt thankful to God for bringing me there. And during the different sessions of the Conference I enjoyed the fine speeches, too, especially every speaker giving three or four points in a five or seven minutes' talk, which was a hard work for the speakers, but it was very pleasant and interesting to the listeners. And another impression upon me was that there were three halls for the meetings every evening, and the average number of attendance was from four to five thousand people. That was just the same scene as that of the time when the multitudes came to Jesus and were miraculously fed by bread in the desert about two thousand years ago.

A BAPTIST MISSIONARY GROUP AT EDINBURGH: MR. AND MRS. HASCALL, MR. OPENSHAW, DR. BARBOUR, MR. AND MRS. ADAMS

Missionary Program Topics for 1910

January.	The Mission Work of Northern Baptists.
February.	Our Foreign Educational Work and Its Products.
March	Our Home Educational Work and Race Progress.
April.	Baptist Principles in Europe. (Baptism of Oncken, April 22, 1834.)
May.	Missions to the Foreigners in America.
June.	Foreign Missionary Problems and Forces. (A World Conference Program.)
July.	Frontier Missions and Church Building.
August.	The Claims of Stewardship.
September.	The Gospel by Wagon and Car.
October.	A Day's Work of a Missionary.
November.	Evangelizing the American Indians.
December.	Testimonials from All Lands.

A Day's Work of a Missionary

Hymn: "Fight the Good Fight." Forward Movement Hymnal, No. 62 (price $.15).

Reading: II Timothy, Chapter IV, 1-8.

Hymn: "Spirit of God, Descend upon my Heart." F. M. H., No. 70.

Sentence Prayers, asking special blessing on the missionaries in the different fields.

Five-Minute Talks:

The Missionary in the Congo.

See Dr. Mabie's "A Conference Tour in Congo Land," Missions for February, page 116.

The Medical Missionary.

See "In the Hospital at Iloilo," Missions, April, page 253; Handbook, page 18 (price $.15).

Captain Bickel and the "Fukuin Maru."

See "Straws in the Tideway," Baptist Missionary Magazine, October, 1909, page 360 (price $.05); Leaflet, "A Day on the 'Fukuin Maru'" (price $.01).

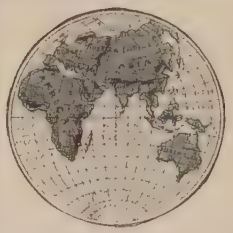
Incidents in the Day's Work of a Missionary.

General Discussion: Speakers should be prepared before the meeting. Incidents should be given in a terse, effective form, making every instant count, and bringing the daily life of the various missionaries forcibly before the audience. No one to speak more than two minutes.

References: This year's numbers of Missions, especially the paragraphs under "From the Far Lands."

Hymn: "Dear Lord and Father of Mankind." F. M. H., No. 71.

Note.—Material referred to above can be obtained from the American Baptist Foreign Mission Society, Literature Department, 800 Ford Building, Boston. For pictures illustrating foreign missionary life and work, order Orient Picture Story, "What a Missionary Does" (price $.10).



THE WORLD SURVEY

¶ The Reform party has been restored to power in China, to the general satisfaction of the people, and we may be sure to that of the missionaries. In explanation of the outbreaks against the foreigners in Hunan province it is said that famine was the cause, and that the demonstrations were quite as much against the Chinese government as against the foreigners. The fact is cited in proof that the Chinese official buildings were first attacked, and after that, whatever came in the way of the frenzied people. The educational progress continues, and many Chinese students are going to Europe and America to pursue their education in a western environment. Here is a superb missionary opportunity.

¶ A most healthful sign at home is the unquestionably increased interest in moral issues. Investigations into public matters are closely followed. The atmosphere seems charged with the reform spirit, and purification in many lines ought to result. Continued revelations of dishonesty in business methods, in weights and measures, and in political affairs, have awakened many Christian people to a sense of civic duty. There are signs that the church purposes to assume more of rightful leadership in reform movements. It is time her influence was felt in the direction of a higher type of citizenship and in dealing with large questions affecting the masses. The Federal Council of Churches has its mission in bringing this about, and its Committee on Social Relations seeks to marshal the forces of righteousness for definite service. All this means greater missionary impulse.

¶ Great changes are going on in Persia. A recent movement of significance is the proposed employment of Italians, Swiss, French and Egyptians in the various governmental departments and in the gendarmerie. While this would be temporary, it would secure intelligence and stability for the work of establishing a modern government. The break-up is marvelous in the old world, and everywhere it means missionary opportunity.

¶ Reports of the recent floods in Japan indicate widespread disaster, with Tokyo the center of suffering. The record of 880 persons dead, 160 injured, and 500 missing, shows how sudden was the calamity. More than 200,000 people in Tokyo were in need of relief. News has not been received as to the missionaries, and it is hoped they have escaped loss.

¶ The nation that sins shall suffer. Cuba is in anything but a happy condition. The anticipated evil results of making the lottery a source of national revenue are already apparent. The people have impoverished themselves to such an extent through the mania for buying lottery tickets that they cannot pay their taxes or bills, and the consequent distress is bound to react upon the government that legalizes and encourages such an evil. The profits from the lottery have also decreased, since there is no money with which to purchase the tickets. All this tends to weaken a government at best none too stable, and regarded as one of widespread graft and corruption.

¶ Porto Rico has never been so contented as under the administration of Governor Colton, who proves how much it means to have the right kind of man at the

head of affairs. The change of sentiment toward Americans makes the missionary work easier and more hopeful. Hitherto the missionaries have had to overcome in large measure the American commercial and official influence; now they have an ally that is powerful and beneficent.

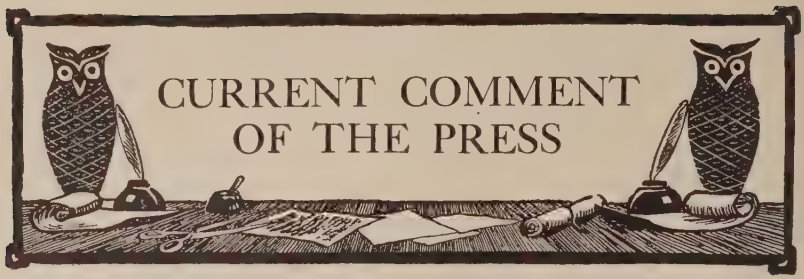
¶ Japan has at last formally annexed Korea, the action has received the sanction of England and Russia, and the peninsular nation disappears from the map of Asia. This is the end of the beginning fifteen years ago, when China renounced her claims to Korea and Japan became responsible for internal reforms in the Hermit Kingdom. There was no other way, apparently, to secure orderly government and the best interests of both Japan and Korea. Japan has now abandoned her insular position, and for the first time in her history has a continental frontier to defend. The Koreans naturally have strongly objected to absorption, and only necessity has caused submission. Much will depend upon the course of Japan as to the effect upon a people who are described as gentle, unworldly and kindly. It is to be hoped that the wonderful Christian movement will not be checked; and it may be, indeed, that an evangelized Korea, although a province of Japan and bearing a new name, will yet exercise a strong religious influence upon the Japanese.

¶ As though the difficulties in Spain and Portugal were not enough to keep the Vatican busy, the Pope has written a letter to the French bishops condemning the Roman Catholic democratic organization known as the Sillon. The purpose of the Sillon movement is to train young French Roman Catholics to be good citizens and to develop in them the moral virtues and religious faith. The originator and leader of it, M. Sangnier, has been ordered by papal decree to dissolve the organization, and as a loyal Catholic announces his submission to the discipline. It is not easy to see why the papal displeasure should fall upon this association of young people, save that the spirit of democracy breathes in it, and democracy is intolerable to the pontiff who still hugs the delusion of temporal sovereignty. The *Journal des Debats* says the Sillon sought to prove that social progress is not necessarily bound up with irreligion, and by condemning this movement the Vatican risks implanting in the masses the conviction that Roman Catholicism cannot adapt itself to the forms of modern social life.

¶ The Pope seems to be courting trouble on all sides. He has come out with a fresh condemnation of modernism, and in regard to the training of students for the priesthood has decreed that they must not read newspapers or magazines, since these tend to distract their minds from their studies and devotions. If it were the Pope's idea to stifle all thought and produce a class of leaders unfitted to cope with modern conditions, he could not pursue a policy better adapted to that end. His attitude and decrees are not welcomed by a large and increasing body of priests, whose outward submission conceals a rebellious spirit. Meanwhile, the world is growing steadily away from ecclesiastical domination. Democracy has written the doom of hierarchies along with that of autocracy.

¶ The unrest in India continues. Many arrests have recently been made in connection with a widespread conspiracy. The accused include not merely youths, but leaders of prominence. It is claimed that revolutionary organizations outside India are largely responsible for the continued agitation, especially through revolutionary literature. An Indian journal, the *Bande Mataram,* says this literature is the sheet-anchor of the party, and that the centre of gravity of political work has been shifted from Calcutta and Lahore to Paris, London and New York. There are said to be two revolutionary organizations in America, where many converts are made owing to the anti-Asiatic feeling upon the Pacific Coast.

¶ A British army surgeon has recommended the keeping of cats in India as a defence against the plague. The plague is spread by the fleas carried by rats, and cats widely kept would soon reduce the rats and hence check the plague spread. This is not a theory, but experiment has proved its efficacy.



The Return of a Christian Hero

Service: Rev. Charles W. Briggs, missionary to the Philippines, is now in this country on his furlough. Mr. Briggs is one of the pioneers in our Baptist Mission work in those islands. He has worked nobly among the native hill tribes and has won for himself a place of high distinction as an able and consecrated missionary. Some months ago an American visitor to the Philippines met a very eminent engineer who had spent several years in the islands, who remarked that he regarded Mr. Briggs as the highest type of Christian hero. This estimate is all the more significant, as the engineer himself was not a professing Christian nor in any way interested in mission work.—Dr. Walter Calley.

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The Debt to the Missionary

Everybody's: If the clatter of American harvesters is heard to-day from one end of Asia Minor to the other; if the Eskimos of Greenland and Alaska and Labrador vary their monotonous diet of fish and blubber with tinned meats from Chicago and Kansas City; if the natives of Equatoria insist on buying cotton-sheeting that is stamped "American," and will take no other, our merchants and manufacturers, instead of praising the consul of the commercial traveller, may thank the American missionaries.

No matter in what direction you may turn your canoe or your caravan, you will find them preaching and teaching, living in native dress amid the filth of Manchurian villages, moving with the nomad tribes of the Sahara, or sleeping in the Indian wigwams of the far Northwest. When Younghusband, at the head of his punitive expedition, crossed the frontier of Tibet, he believed himself the first white person to enter that mysterious region—until, on his northward march, he was astounded to find a little American woman fearlessly carrying on her mission work within the borders of the Forbidden Land.—E. Alexander Powell.

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The United States and China

One of the sanest utterances of late upon the intentions of China and her relations to England and the United States as world peace-preservers, is that made by Captain Walter Kirton, editor of *The National Review*, published at Shanghai. An Englishman with an American wife, Captain Kirton said, in an interview with the London correspondent of the *New York Times*:

"From what I saw in the Far East at the time of the Russo-Japanese war, when I was attached to Gen. Kuroki's command, I arrived at the conclusion that it was destined to become almost immediately the center of political and economical interest in the world's affairs. So on my return from the war I went out again four years ago, accompanied by my wife. I made my headquarters at Shanghai and entered on a comprehensive study of the whole situation, concentrating my efforts initially in getting into close touch with prominent statesmen and influential progressives of the Chinese Empire. In co-partnership with his Excellency Tong Yuen Cham, a graduate of Columbia University, one of the first students sent to America in the early seventies by the Chinese government, and one of the most influential men in China, I established *The National Review*, which is now the national organ of the best official elements of the Chinese Empire.

"The policy we endeavor to pursue is one of informing the world as to the truth of affairs in China in absolute confidence that when once the truth is known China will command the respect and confidence of the other nations. This policy

has for its guiding motive the consolidation of feelings of amity and concord between the two great races, Anglo-Saxon and Chinese. The ideal we are working toward is the ultimate peace of the world, because we recognize that the virility of the Anglo-Saxon, together with those characteristics of the Chinese which have enabled them to withstand the shock of centuries of political strife and become the empire with the most ancient and continuous history, must ultimately prove the greatest political world force known in history making."

After stating the progressive party policy that economic development must accompany political reform, and hence the Chinese desire to maintain their control of the railway, the greatest political and diplomatic commercial weapon of modern times, he said:

"There is no doubt that an understanding exists between Russia and Japan relative to their designs upon Manchuria in particular, upon Mongolia secondarily, and upon the whole of Northern China ultimately.

"This should form the keynote of the Anglo-Saxon—by which I mean the English and American—propaganda in the Celestial Empire. United we can still negative a policy which must have a disastrous effect upon the entire human race; divided, a policy of any description is doomed to failure because, while the British material interests still predominate in those parts of China which have come under foreign influence, it is inevitable that the uprise of the United States as a world power, her geographical position, and the sentiments with which she is regarded by the best elements of the Chinese people, render her a factor in the situation which no man, whatever his prejudices or want of appreciation of world affairs, can disregard.

"The attitude of the Chinese people toward America is one of extreme cordiality, tempered to some extent by incidents inseparable from the Oriental exclusion laws. This benevolent attitude accrues from sympathetic treatment by the United States in many connections, and while its growth is a matter of a considerable number of years past, it may be stated to have sprung into active being at the time of the great famine in Central China a little over three years ago, when the people of the United States subscribed many thousands of dollars and sent many tons of provisions for the relief of the starving millions."

This Anglo-Chinese observer concludes that Secretary Knox's proposals relative to the neutralization of Manchurian railways have done an enormous amount of good, secured America's right to a position in Far Eastern affairs equal to that of Japan herself and other nations, and cleared the air.

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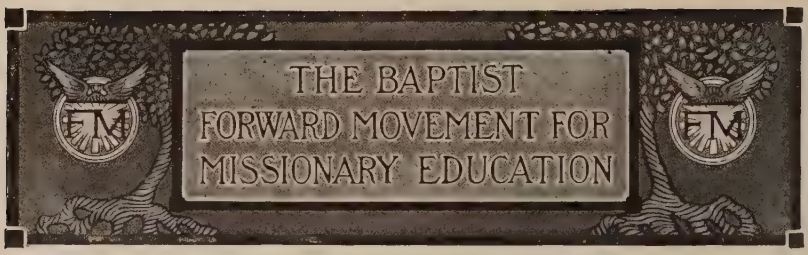
Seditious Societies in Egypt

Literary Digest: Just as terrorist trials in India brought to light the fact that secret seditionists had banded together insidiously to wage war on the British government, so the trial of Ibrahim Nassif Wardani, the assassin of the late Boutros Pasha Ghali, Prime Minister of Egypt, showed that for years past associations have nightly assembled in clandestine conclave to sap England's sway in the land of the Pharaohs. The Nile country, we learn from the Egyptian press, is honeycombed with these secret societies. City and village alike have their quota of these revolutionary clubs. The most remarkable feature of these murderous organizations is the brazen manner in which they conduct themselves, under the catchy title of "people's schools." To quote from an editorial in *The Egyptian Gazette* (Cairo):

"The 'people's schools' are a public and open affair, their names and news are frequently published in Nationalist papers, and, as far as outward appearances are concerned, they are perfectly legitimate and harmless. But the courses of study and the nightly discussion inside their doors are by no means open or known to the world at large. The schools are said to be mere meeting places for advancing the knowledge of the people, but no Copts or Christians generally are allowed to hear the words of wisdom which are nightly preached in these schools, and if one at times enters one of these places through a lack of supervision, his presence is sure to attract attention at once, and the orator or teacher hides the Nationalist wisdom in his bosom for a future occasion. The letters of Wardani and his friends referred to these schools repeatedly, and suggested that the use of firearms be taught in them for revolutionary purposes. Since these references were made public by the inquiry, several persons have made hints or declarations upon the subject which confirm the belief that these night schools were revolutionary clubs for the lower classes."



CONDUCTED BY REV. J. M. MOORE, SECRETARY

THE "TRIPLEX" PLAN OF MISSION STUDY

We have already spoken of this more than once, but lest you forget we take occasion again to say that we are offering to Baptist young people the method of mission study which best meets all the requirements. We call it the "triplex" plan, since it combines three forms of missionary education: the mission study class, the reading circle and four popular programs, relating these in such a way as makes each help the other two.

The Popular Programs are ready now for "Sunrise in the Sunrise Kingdom," "The Upward Path" and "Stewardship and Missions," and will be ready shortly (perhaps before this is read), for the new books, "Advance in the Antilles" and "The Decisive Hour of Christian Missions."

We want one of these campaigns in every Baptist church or young people's society in our field. Full information and help are provided upon request. In writing, however, be sure to indicate the book which it is proposed to study. Address The Baptist Forward Movement, Ford Building, Boston, Mass.

JAPAN IN EVERY BAPTIST SUNDAY SCHOOL

The Missionary Societies have agreed to conduct a joint campaign to secure this year not less than $150,000 for all missions from Baptist Sunday schools. The object of this campaign, however, is quite as much educational as financial, and provision has been made for the systematic consideration in turn of the great fields and phases of Baptist Missions at home and abroad.

Three periods of the year have been designated for the consideration of Foreign Missions, Home Missions and the missionary work of the Publication Society respectively. In the foreign and home mission periods the General and Women's Societies coöperate. Each of these periods culminates in a great missionary concert.

The foreign mission period begins now and closes with the Christmas missionary concert. The home mission period immediately follows, and the Publication Society period culminates with Children's Day in June.

In addition to the designation of a period, a special field or phase of work is

THE JAPANESE WAY OF MAKING A PRESENT

GATEWAY TO TEMPLE OF IYEMITSU, NIKKO, JAPAN

to be considered. For the current campaign for foreign missions, Japan is the field to be studied, and for the Christmas concert of the Foreign Missionary Societies a program on Japan has been prepared.

The present plan, however, contemplates much more than the missionary concert. A line of material on Japan for use during the autumn months has been prepared, all of which is furnished free, while additional material is available for schools wishing to make a more thorough study of Japan and the Japanese. Almost everything suggested can be done without interfering in the least with the regular Sunday school lessons.

The complete outfit needed contains the things mentioned below, and is provided free of charge to schools agreeing to take a Christmas missionary offering.

Fifteen-minute Missionary Opening or Closing Exercise, to be used monthly.

Three Report Letters from missionaries in Japan.

Leaflets for general distribution, suited for Elementary, Intermediate and Advanced grades.

Posters for Sunday school rooms.

Envelopes, either singly or in quantities, for weekly offerings, or mite boxes.

Hints on interesting methods of raising missionary money.

Christmas Concert program.

It is suggested that the pastor be asked to preach one or more sermons on Japan during the fall, to which the Sunday school shall be specially invited. It is hoped that in addition many schools may use the stereopticon lectures on Japan, of which there are now six (cost, $1 and expressage); and that the graded missionary material available may be introduced into Sunday school classes.

For the elementary grades there are the Japan Missionary Object-Lessons, the cost of which with Manual is $1.50, and the Japanese Picture Cards, 20 cents for set of twelve.

For adult classes, "Sunrise in the Sunrise Kingdom" may be introduced for a period of eight weeks.

Sunday school workers are asked to communicate with the Secretary of the Forward Movement, Ford Building, Boston, at once, in order that schools may be enlisted early in the campaign.

Message to the Members of the Christian Church in Non-Christian Lands

DEAR BRETHREN IN CHRIST:

We desire to send you greeting in the Lord from the World Missionary Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussions our hearts have gone forth to you in fellowship and love.

Many causes of thanksgiving have arisen as we have consulted together, with the whole of the mission field clear in view. But nothing has caused more joy than the witness borne from all quarters as to the steady growth in numbers, zeal and power of the rising Christian Church in newly awakening lands. None have been more helpful in our deliberations than members from your own churches. We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. We thank God for the longing after unity which is so prominent among you and is one of our own deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought to us in our home lands. This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian Church is being tried.

Accept our profound and loving sympathy, and be assured of our confident hope that God will bring you out of your fiery trial as a finely-tempered weapon which can accomplish His work in the conversion of your fellow-countrymen. It is you alone who can ultimately finish this work: the word that under God convinces your own people must be your word; and the life which will win them for Christ must be the life of holiness and moral power, as set forth by you who are men of their own race. But we rejoice to be fellow-helpers with you in the work, and to know that you are being more and more empowered by God's grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren, and secure from God the power to carry through the task; then we may see great marvels wrought beneath our own eyes.

Meanwhile we rejoice also to be learning much ourselves from the great peoples whom our Lord is now drawing to Himself; and we look for a richer faith to result for all from the gathering of the nations in Him.

There is much else in our hearts that we should be glad to say, but we must confine ourselves to one further matter, and that the most vital of all. A strong coöperation in prayer binds together in one all the Empire of Christ. Pray, therefore, for us, the Christian communities in home lands, as we pray for you: remember our difficulties before God as we remember yours, that He may grant to each of us the help that we need, and to both of us together that fellowship in the Body of Christ which is according to His blessed Will.

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Indian Land Fees

New York Tribune: The explanation of D. C. McCurtin, the Choctaw chief, of the reason which led many members of his tribe and of the Chicasaws to enter into an agreement to pay a ten per cent. contingent fee to J. F. McMurray, as given at Muskogee, amounts to a reflection on Congress. They agreed to pay ten per cent. to McMurray, according to "Governor" McCurtin, because they "are losing all faith in the government." And he added: "They are losing all faith in the government officials and in their tribal officials, too. It's because they have given so many promises and the promises have

not been kept. The government promised it would sell the land and distribute the profits in 1906. It hasn't done so yet."

It is an undeniable fact that Congress is singularly remiss in the matter of keeping faith with the Indians. It does not actually repudiate its promises, but there is a far too general disposition to be extremely slow in carrying them out. Indians with ample potential resources are compelled, often with no little hardship, to await the pleasure of the government for an unconscionable time. Without votes themselves and without influential representatives in Washington to press their claims, their affairs are deferred from year to year. As a consequence, they become discouraged. Without funds, despite their prospects, they are ready to enter into an agreement granting the most liberal contingent fees to any one who they believe will effectively represent them at the Capital. The offer of a share of the profits to members of Congress, if made, was of course abominable, but it is well not to lose sight of the real cause of such abuses, namely, the failure of Congress to make good its promise to the Indians that they should receive the proceeds of the sale of their lands in 1906.

FROM THE FAR LANDS

A SUNDAY SCHOOL MISSIONARY IN ASSAM

The North Lakhimpur Association has done wonders in raising money for missionary work, and for the past few months has kept three men in the field preaching Christ to the lost. At the committee meeting in June a Sunday school missionary was appointed, whose work it will be to visit churches over the whole field, encouraging them in Sunday school work, showing them how to conduct Sunday schools, organizing schools in churches where none exist, teaching them how to teach the lesson, and giving a helping hand all along the line of Sunday school endeavor. This work is very greatly needed. He will also (if he can ever find the time) visit heathen villages where the parents are willing that their children should receive Bible instruction, and do what he can at teaching them. His support will come from the Association. — JOHN FIRTH, North Lakhimpur, Assam.

AN EVENING SCHOOL AS AN EVANGELISTIC FORCE

The night school is surpassing my expectations as an evangelistic force. A chapel period of twenty minutes each evening keeps the gospel message and its appeal constantly before the minds of the young men. There have been 121 men registered in the school during the year. Some have remained a longer and some a shorter period. All have remained long enough to enable us to bring them face to face with the main teachings of our Lord. Very few of them could have been brought under the influence of Christian teaching in any other way. Those in attendance come from all walks of life, high and low. To a man, they seem as much interested in the chapel period as in the study periods. Some of our baptisms have come from the school.—WILLIAM AXLING, Tokyo, Japan.

A DROWNING ACCIDENT

A sad case of drowning is reported from the Theological Training School at Yachow, West China. One of the students, seized with cramps while bathing in a shallow creek not far from the school, sank into a deep hole and his fellow students who were with him at the time were unable to rescue him. His death came as a great shock to his friends in the school and to the missionaries who knew him for he was one of the most popular and promising students in the Junior Class.

GOOD NEWS FROM PALABALA

From all our outposts come the welcome news, souls are seeking salvation. From more distant towns comes the call for men to teach them God's word, that they may know His palaver. Grey-haired men and women come saying, "our hearts are on fire with desire to follow Jesus," have turned their backs upon their fetishes, and are rejoicing in the light of God's love. One old chief found himself alone, his wife, son and daughter gave themselves to Jesus through great opposition; now the chief asks, "Is it possible

for me to be saved?" God grant him light. Our services are crowded and an eagerness to hear, a readiness to pray or testify is manifest. One hundred women and girls and nearly as many men and boys came last month to be examined for Baptism. These are from the hamlets near the station. Seventy-five were received. Some who needed to wait wept as they stood by the baptismal waters. Backsliders are returning. Fifteen have been restored and others will be next communion Sunday.—W. A. HALL, Palabala, Africa.

GLAD TIDINGS

After a long and severe siege of typhoid fever, Mrs. John P. Davies, wife of our missionary at Kiating, West China, is regaining health and strength at Mr. Beaman's bungalow on Mt. Omei. During his wife's illness Mr. Davies was also taken ill with the fever and was removed to Mt. Omei. From this place he now writes: "I want to take every opportunity to testify to God's goodness in sparing Mrs. Davies' life and in sparing me from a long illness. The Lord has taught me some precious lessons, too. I hope to be more sympathetic with the Chinese, who are constantly undergoing suffering of one sort or another. I think we missionaries are too much inclined to think of the Chinese simply as souls to be saved, whereas I notice that Jesus' sympathy was broad enough to be concerned with the welfare of the whole man. Mrs. Davies and I had been planning to do much this spring and it has been a great disappointment to us to be thus laid aside. I am resolved that we shall be very careful the next few months, hoping that thus in the future we may be stronger than ever before."

THE LOVE-LIGHT SOCIETY

Work for the women of the Tabernacle, in Tokyo, Japan, is carried on by Mrs. Axling through the "Love-Light Society," whose work is explained as follows:

The purpose of this organization is to reach the young women, students and non-students. The society has regular social and religious meetings and has been a means of interesting a good number of young women. For the older women there is the regular women's society of the church, of which Mrs. Axling is also president. This latter organization has just concluded a campaign of two weeks' daily evangelistic meetings for women. Two thousand Bibles and tracts were placed in as many homes of this district by personal visitation before the meetings began, and the women were personally invited to attend the meetings. Mrs. Axling and her Bible woman also have Bible classes for the younger women and Miss Clagett has a class for the older women.

FLOODING A CITY WITH TRACTS

The Chinese of Chaochowfu, South China, are eagerly reading tracts. In one day colporters sold over $25 worth of the literature. Rev. Mr. Baker of the Chaochowfu station is full of enthusiasm at the success of this project.

"One thing that makes me hopeful is the attitude of the heathen. I have been surprised to find them so willing to let us work among them. Nowhere is this, I may call it friendly spirit, manifest as when we go out selling literature. Certainly the people of this part of China are in a disposition to learn about the truth. We do not give literature away; on the contrary, we find quite a ready sale for it. Five of us foreigners with thirty-seven native helpers spent a whole day not long ago selling our books and tracts, and preaching on the streets of the city. The people had never seen anything like it before. Some had thought that little could be done in the city. Some were more credulous, but the experience we had passed beyond the dreams of the most sanguine of us. Everywhere we were kindly received, and when evening came we had sold $25 or more of literature. Thousands of sheets containing portions of the truth were left in the homes of the people, and we had, in a sense, made friends. Students from the seminary and the academy were with us, and we were gratified at the spirit with which they entered into the project. Before another year has closed we hope you will have the report of another such campaign."

NOT ROOM TO SLEEP

Out of small appropriations Rev. A. S. Adams is evolving quite a system of schools on the Hopo, South China, field. There is now a central boarding school and out of the twenty boys attending only three are not sons of Christians. Six day schools connected with chapels act as feeders to the Hopo school. There is not room for all the boys to sleep in the dormitories, and some are sleeping outside. The school needs proper housing.

THE FIRST FRUITS OF CUILLO

After five years of pioneering, exploring and planting, the Cuillo station in Portuguese West Africa, Dr. W. H. Leslie brought up one woman, the first fruits of the work, to the Kimpesi Training School for the women's classes. She has now married an Upper Congo Christian stationed at Palabala and it is hoped that she may return to Cuillo as a worker with her husband.

AN IMPRESSIVE BODY OF STUDENTS

Dr. Garfield Williams, the student secretary of the Young Men's Christian Association, from Calcutta, who visited us in December, was very much impressed with the personnel of our students and gave us much encouragement by the following testimony: "I have visited many institutions from Peshawar on the northwest frontier to the south of India and nowhere have I seen a body of students who appear to me more genuinely Christian and spiritually developed than your men. As a physician, I naturally am led to make a facial diagnosis of my audiences and your students as a body have impressed me more favorably than any I have seen in India." The transforming power of the grace of God, not only in the characters but even in the looks of these men, who are nearly all of non-caste extraction, is certainly marvelous. The gradual development of a rather rough looking jungle character, although Christian, of the first or entering year, into a physically clean and polished graduate, is a most interesting and gratifying study.—J. HEINRICHS, Ramapatnam, South India.

REVIVAL IN CHINA

Probably never before in the history of China has so large a number of people accepted Protestant Christianity in so short a time as during a recent revival experienced at Ichowfu. During the first thirteen days 1,060 Chinese from all grades of society signified their desire to be baptized. Rev. Ding Lee May, who has been the leader of this revival, is a man of prayer and his preaching is simple, direct and persuasive. Under his leadership more than 2,400 heathen have become inquirers this year.

A NEW METHODIST MISSION

A new American Methodist Mission has recently been organized in Algiers. There are nineteen workers in the mission, who come from three different continents, two workers being converts from Mohammedanism; eight languages are spoken among them. A French-speaking church with a membership of twenty has already been formed and plans are being laid to extend the work as rapidly as possible to all the surrounding country.

A WORTHY JUDSON MEMORIAL

A suggestion which is singularly in line with Judson's missionary ideals is made in Burma. It is that the 100,000 or 150,000 rupees which the Christians of Burma propose to raise as a centennial memorial to their first missionary be used, (1) in printing an enormous edition of the Burmese Bible—Judson's own translation—and circulating it everywhere at a nominal price, (2) in establishing a fund for native preachers and evangelists.

THE NEW UNIVERSITY BUILDINGS AT CHENGTU

It is planned to make the West China Union University at Chengtu an institution impressive and harmonious, outwardly as well as inwardly. The grounds of the university will be laid out under expert advice and all societies coöperating will submit the plans of their central buildings to one architect in order that the whole system may be coördinated. Thus while the cost of building will not be great, the effect will be imposing and beautiful.

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Some Church Will Meet This Need

The editor asked Rev. John Rangiah, our worthy missionary in South Africa, for his opinion of the Edinburgh Conference. In sending it (see Conference article elsewhere) this Telugu Indian, who is giving his life to Telugus in Africa, says: "I request also to help me in the following matter. If you know any of our Baptist churches in America now practising individual cups for communion service, like to dispose of the old set, we like to buy four sets of such, at second-hand prices. Please recommend us. Many Christian salaams." Yes, we commend this request most heartily, and hope that the sets will be forthcoming, at such a "second-hand price" as will show our Indian brother that Baptists in America appreciate the noble service he is rendering. Responses should be made to the American Baptist Foreign Mission Society, Ford Building, Boston.

P. S.—The "second-hand price" should include freight prepaid.

Open Doors in Yokohama

Think of the revolution in Yokohama when a small army of quiet, timid little Japanese women bravely lay aside the restraints of long-continued custom, and going from house to house through the city, visit strangers' homes unintroduced and uninvited, in order to leave in each home a tract or portion of Scripture, and to give each woman a personal invitation to a mass meeting in the fall. This evangelistic campaign for women represents the most advanced step in all the work in this city. It is a union movement entered into by all the denominations, and both foreign and native workers. The city has been divided and portioned out to the different churches, which in turn assign districts to be visited to the Bible women, missionaries and the many native Christians who are not the so-called workers. A very encouraging thing about this campaign is the fact that nearly all homes are opened wide to receive these callers, and great courtesy and kindness are shown to them—even to the serving of tea and cake; and when they go away the earnest invitation to "come again" is heartily extended. Much thought and prayer are being given to this mass meeting in the fall, and hopes are strong that the bread cast upon the waters now may return after not too many days.

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The Second Telugu Missionary to South Africa

Dr. Downie's account of his visit to the Telugu Mission in South Africa, appearing in the July number of MISSIONS, has doubtless opened the eyes of many to a missionary work of which they had never heard before, although it is really a "grandchild" of our own Mission Society. Started under the Telugu Baptist Missionary Society some seven years ago, its first and, up to the present time, only missionary, John Rangiah, himself a Telugu, has worked so faithfully and well among his many countrymen that six churches have been organized, and there are nine other groups of people who are only waiting for shepherds to lead them that they too may organize. It has not been because there was no room for others to work in this vineyard that they have not come; rather has the need for more Telugu missionaries been growing day by day. But poorer even than those in South Africa are the Christians in India, and they have in very truth a great need at home. Yet the call has been heard and answered again and our second Telugu missionary, to whom the call was very clear and urgent, lays down his work in Ramapatnam to take it up anew in Natal. Not that Mr. Jacobs is not needed in South India, for he has been for the past ten years one of the most efficient teachers in the Ramapatnam Theological Seminary, and he is to-day like the missionary's own right hand. The place he leaves will be very hard to fill, but he feels that there is a larger place for him to fill and a greater need to be supplied in South Africa; and his fellow Christians are willing to give their best to the service of their Lord. They are hoping that Mr. Jacobs' going will prove a stimulus to the churches in South India and a deepening of their missionary interest. Already this movement has proven the genuineness of Christianity in the hearts of Telugu Christians.

Mr. and Mrs. Jacob are planning to sail immediately after the Telugu convention, which occurs in September. Mr. Jacobs has been spending some of his time the past summer among the Telugu churches in order to arouse fresh enthusiasm and get better acquainted with the people who are to support him in his work in Africa.

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The Foreign Missionary Record

ARRIVED

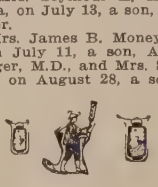
Rev. J. F. Ingram, from Namkham, Burma, at Toronto, Canada, June 24.
Prof. E. W. Clement, from Tokyo, Japan, at Rochester, N. Y., July 4.
Rev. J. H. Scott, from Osaka, Japan, at San Francisco, August 5.
Rev. and Mrs. William Dring, from Tura, Assam, at New York, August 13.
Rev. and Mrs. S. E. Samuelson, from Thaton, Burma, at New York, August 13.
Rev. and Mrs. G. H. Brock, from Kanigri, South India, at New York, Sept. 1.

SAILED

Mr. R. L. Howard and wife, July 19, from Boston, for Burma.
Rev. E. E. Jones and family, August 16, from New York, for Ningpo, East China.
Miss Alta O. Ragon, August 30, from Boston, for Toungoo, Burma.

BORN

To Rev. and Mrs. A. E. Bigelow, of Iloilo, P. I., on June 19, a daughter, Mildred Irene.
To Rev. and Mrs. Seymour E. Moon, of Kimpesi, Africa, on July 13, a son, Franklin Ferguson Myer.
To Mr. and Mrs. James B. Money, of Rangoon, Burma, on July 11, a son, Andrew.
To J. W. Stenger, M.D., and Mrs. Stenger, Pasadena, Cal., on August 28, a son, David.



FROM THE HOME LANDS

A Mission That Reaches Out

BY REV. C. W. FINWALL, CHICAGO

Among Chicago's 75,000 Norwegians, the Humboldt Park Norwegian City Mission has the distinction of being the only haven open daily from 9.30 A. M. to 9.30 P. M., or later, where efforts are constantly put forth to meet the spiritual, intellectual and social needs of the Norwegians, and especially in favor of young men who reside in this part of Chicago. The Humboldt Park Norwegian City Mission hall is conspicuously located on that part of North avenue which the largest number of Norwegians are accustomed to frequent for business and social purposes. It is directly opposite the main entrance to Humboldt Park and only a few steps from the California avenue station of the Metropolitan Elevated Railroad, with more than 8,000 Norwegians within six blocks. Large and artistic signs tell the story of what the mission stands for and a great many are availing themselves of the opportunity offered them. In the six months just closed almost 3,000 men and 1,000 women made good use of the free reading room during the day or early evening, while more than 6,000 persons attended the gospel services held during the same length of time.

Many daily and weekly papers and several monthly periodicals printed in the United States, in both the English and Norwegian languages, arrive regularly, and twenty papers printed in Norway reach the reading room every week. These papers are eagerly sought by hundreds who wish to know the latest news from home. Every Thursday afternoon the parlor in the rear of the reading room is reserved for servant girls, who are helped in many ways and served with refreshments. An accommodation office is attended to every forenoon by the superintendent and a temperance café is open at stated hours.

The religious work is distinctively in the foreground. Since the first of January nine wonderful conversions of young men and three clear conversions of girls have taken place in connection with the mission, all of them Norwegians. Located within one block of this mission two large clubs of Norwegian young people not connected with any church have, on account of the practical Christianity exercised by this mission, been visibly affected by our work, and both of these clubs have recently honored the superintendent by inviting him to speak before them. One invitation of this kind was accepted in January and another in March, when 250 young people seated, and many standing, gave rapt attention to the presentation of gospel truths and with evident sincerity demonstrated their appreciation by spontaneously standing when I closed my appeal. Untold good, direct and indirect service to hundreds of young people is being accomplished through the Norwegian City Mission in Chicago, and I pray that the Baptists may be led to establish many institutions of this kind in the centers of different nationalities in our larger cities.

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The First Church, San Francisco

COMMEMORATIVE RESOLUTION

The church at its regular business meeting, August 24, 1910, unanimously adopted the following:

RESOLVED, That we adopt the following minute as an expression of our grateful appreciation of the financial assistance and hearty sympathy received from the Baptists of the United States toward the erection of our house of worship; and that the same be recorded in the records of the church and printed in the program for dedication week and forwarded to the Secretary of the Home Mission Society and to the editors of the Baptist papers of the country:

The American Baptist Home Mission Society, in coöperation with the California Baptist Relief Committee which was organized under its direction after the disaster of 1906, secured by popular and private subscription the sum of fifty thousand dollars for the benefit of the First Baptist Church of San Francisco. The appeal of the Relief Committee was unanimously endorsed by the Southern

Baptist Convention and its churches also were represented in this fund. The Baptist press of the entire country has manifested a most cordial and sustained interest in the rehabilitation of this church. A recent additional gift of seven thousand dollars from the Home Mission Society has made possible the completion of the new edifice.

The church desires to express and to record in its minutes its grateful appreciation of the generous assistance received from the denomination, which has secured for the Baptists of the Pacific Coast metropolis a permanent house of worship and working equipment worthy of the field and of the denomination.

WHAT PASTOR BURLINGAME SAYS

In accordance with the action of the church, I transmit the minute adopted expressing its appreciation of service rendered in its behalf by the Baptist journals of the country during its long-continued struggle for rehabilitation after the fire of 1906. Please allow me to add my own personal expression of gratitude for the courtesies which we have received from the men who serve God and their brethren in the editor's chair. The influence which has been exercised by the denominational papers in behalf of San Francisco is incalculable and has been a large factor in securing the splendid result whose attainment we are now celebrating. Dedication day marked a new era for the church.

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Wyoming Field Notes

The pastors of the State have a circulating library.

In the evangelistic campaign work of the State each pastor is to assist two other pastors in special meetings in one or more churches.

We rejoice that the Big Horn Basin can have five missionary pastors, a colporter, besides a part of the services of a chapel car evangelist, and a pastor-at-large, but this Basin country is larger than Massachusetts and Connecticut combined.

One pastor has a field 60 miles in length and preaches regularly to five churches. Another has a field 40 miles in length and preaches at four different points.

The rapid development continues. The needs increase with the population. Here is one situation: Evanston is located on the Union Pacific Railroad in the southwest corner of the State. For 300 miles north of Evanston and the full width of Uinta County, as far as I can ascertain there is no religious work being done; and that country is fast being occupied by stockmen, farmers and miners.

Beyond the limit of our present appropriations we need at least three missionary pastors to occupy fields partly developed, to say nothing of the undeveloped fields.

One of the members of the Basin church lives in the Big Horn Basin, but she is 40 miles from any church service. This is a wonderful country with wonderful opportunities. W. R. H.

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A Practical Pastors' Conference

We have received a list of the topics considered at a Pastors' Conference in Wyoming, and publish it as indicating the range, and, as Pastor-at-Large Howell suggests, showing "what the men in front of the plough are thinking about." Thirty minutes were devoted to each subject, ten for presentation and twenty for discussion:

Fellowship in Christian Service.

How may the spiritual life of Missionary Pastors best be sustained?

What should a pastor do in case he finds some of his members engaged in worldly amusements?

Our attitude toward other religious organizations in the Big Horn Basin.

The call for an increase of faith.

The importance of maintaining and teaching our denominational principles in the pulpit, in pastoral visitation, in the Bible School.

The Mastery of Self.

Christian Stewardship: How best promoted in our churches: What should be the basis of appeal in raising money?

How can we best educate our mission churches to assume regular financial obligations?

Can we profitably adopt the duplex envelope system as offered by the Forward Movement in mission churches?

The place of prayer in money-raising.

The most effective method for developing churches toward self-support.

Is protracted help a source of weakness?

How can we create a greater interest in missions?

Missions in the Bible school.

A plan for a thorough evangelistic campaign covering the entire Big Horn Basin.

Importance of early occupancy of mission fields.
How can we increase denominational loyalty?
How to preach the gospel systematically.
Importance of planning work far into the future—a year's program.
Importance of regular observance of the Lord's Supper.
How can we do the most effective pastoral work?
Helpful books which we should read.
Can and shall we maintain a circulating pastor's library?
How can we use our missionary literature to the best advantage.
Spirit-filled men for spiritual work. Methods for inducing Baptists of the east and south to settle in our district.
The importance of child conversion.
Care in keeping records.

✤

Idolatry in Cuba

Cuba needs to be saved from idolatry. The worship of the true God is believed by Cubans to be right and proper, yet there are practically other gods before whom the people bow and in whom they trust implicitly for certain needed blessings. St. Acacio is prayed to for the removal of epilepsy and paralysis. St. Vincent Ferrer is an advocate against headaches. St. Horman is often called upon for the relief of toothaches. St. William, who is a child, stands ready to help all tanners who may need his miraculous assistance, and St. Charles, the good (as there seems to be a bad St. Charles somewhere), is appealed to for the cure of all kinds of fevers.—Rev. H. B. Someillan, native Cuban missionary.

✤

Southern Baptists in Mexico

The Mexican work of the Southern Baptists is better organized than ever before, says Rev. J. G. Chastain. There are many signs of promise in all parts of the country, notwithstanding the opposition of the priests, their frequent Bible burning and threats against the timid who are beginning to look into the gospel. Our schools are full, and many students must be turned away for lack of room and funds to accommodate them. A few new schools are being established, notably a female college at Guaymas on the Pacific slope. There are some forty choice young men in our Baptist theological training schools studying for the ministry. The churches along the Pacific were recently organized into an association, looking to coöperative and more efficient work in extending the Gospel. Permanent work has been opened recently in the state capitals of Tepic and Culiacan. Our printing plant has been greatly enlarged. There are three or four Baptist evangelists in the field, and a goodly number of converts and baptisms are reported from week to week. Recently he visited the penitentiary of Guadalajara, with its more than 1,300 criminals, and distributed 100 Gospels and a large bundle of tracts—about 30,000 pages in all. All classes of Mexicans are reading more now than ever before, which means intellectual progress. We must put into their hands a literature which will purify, broaden and elevate them.

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Hindu Immigrants in California

The San Francisco *Chronicle* says that the arrival of 164 Hindu laborers on the liner Siberia, bringing the total increase of the Hindu population of San Francisco for a single June week up to 218, has caused Commissioner North to issue an order that all Hindus hereafter must be taken before a special board of inquiry before being allowed to land. This plan, when formerly put in operation, resulted in the deportation of forty-five of the arrivals on one steamer, on the ground that they were likely to become public charges if allowed to land. The inspector was transferred to boarding duty and the method adopted by him was abandoned, the only Hindus held thereafter being those who were to be examined by physicians for trachoma.

✤

A Famous Tree

Thirty-five years ago under a cottonwood tree on the bank of the Verde River, in the Verde Valley, up in the Black Hills of Arizona, Rev. J. C. Bristow, a Baptist minister, preached the first Baptist sermon ever preached in Arizona. Near this there is the Middle Verde Baptist Church. The pastor, Rev. J. H. Smith, assisted by Rev. W. D. White, Convention pastor-at-large, has just closed a ten days meeting. On Monday, August 22, eight were baptized in the river near the tree. Among them were a son and grandson of Mr. Bristow. He had the pleasure of being at the water's edge and seeing them follow their Lord. Thus God honors those who honor Him.

A Remarkable Meeting

BY AUGUSTA H. E. STEWART

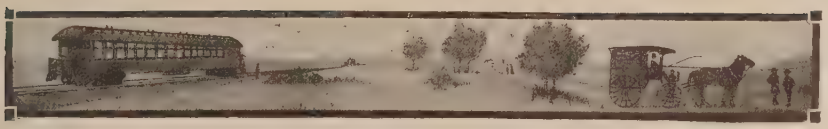
At Homestead, Pa., we have the first Hungarian Baptist Church ever organized in America. The organization took place Jan. 1, 1907. To-day there are 70 members, including Germans, Hungarians, Croatians, Servians, Roumanians and Slovaks. Many of these are converted Catholics and it will be hard to find a more earnest band of consecrated Christians. The pastor is Rev. Frank Balogh, a graduate of the German department of the Rochester Theological Seminary. He is a strong, wise leader, having under his care not only the church at Homestead but the Croatian Mission at Rankin and the Hungarian Mission at McKeesport, besides doing missionary work in three other places. Associated with him in the work are Mr. Ballo and three women of the Woman's Home Mission Society—Mrs. Amalia Pauling, Miss Marie Meereis and the writer. At the annual meeting referred to there were people present from ten different places. First came the business, showing that the church had raised for all purposes $1,283.18 that year. The three foreign Sunday schools at Homestead, Rankin and McKeesport had raised $251. When we remember that not one man owns a shop, or has a business of his own, this is a splendid showing. Many of the church members give one-tenth to the Lord's work.

In this church we find strict rules which are obeyed, such as no Sunday labor, no tobacco, no drinking. While the rule regarding Sunday labor makes it difficult ofttimes to find employment, still the Lord has been gracious in this regard.

Preaching service in the Hungarian language followed, then a Hungarian wedding, the bride having come from Hungary only a few days before. It was interesting to know that eleven years ago in Hungary Pastor Balogh had led the bride and her parents to Christ and now had the privilege of performing the marriage ceremony in America. After the simple, impressive wedding service, five men, robed in white, followed Christ in baptism. Before the communion the five men received the hand of fellowship and knelt as Mr. Balogh laid his hand on each head and prayed for them. Two others were received by letter, one of them being the bride.

Still more was to follow on this unusual occasion. A prayer meeting, refreshments, songs and recitations, and finally personal testimonies completed a characteristic meeting which inspired the participants to more zealous service.

OFFICERS AND TEACHERS OF HUNGARIAN SUNDAY SCHOOL, HOMESTEAD, PA.



CHAPEL CAR AND COLPORTER

How a Seed Grows

BY REV. M. BERGLUND

Last Sunday's experience illustrates the fact that sometimes the harvest is long in coming but the seed is sure to grow. Before I became your missionary in 1898 I was district missionary of the State Convention in Northeast Minnesota. I came to the small and dying church at Soudan and held meetings and the work was revived.

A student was secured who had some conversions and baptisms, among these a young man who went shortly after and took a homestead claim some thirty miles into the wild woods. Other settlers came and soon he started a Sunday school, and presently another, and out of each within the last two years have sprung up churches. In those meetings at Soudan another young man had it impressed upon him that he ought to preach. His name is A. G. Sandblom, and he was the first Swedish colporter of our Society, having had the first wagon among the Swedes—the Andreas Wiberg Memorial. He, too, started a Sunday school at Rice in St. Louis County, and at a place where were the only two or three settlers. This was in 1901. The school was kept up; the family in whose home it was started grew into ten children. The Publication Society made grants of both Bibles and papers to the school. These boys and girls are growing into men and women, but attend the school just the same. The settlement has grown, too. But recently six of these young men and women were converted in the school. Recently I was invited to this place to help organize a church. There were seven who became the charter members, all of them having children who had grown up in that school and some now from each home awaiting baptism. It became a necessity to organize the church to take care of the converts in the Sunday school. Some fifty people were gathered in a nearby school house witnessing the constituting of the church by the missionary and the nearest pastor, C. A. Berg, of Virginia. It was a blessed day for these few friends and the community as well as for the workers. The seed-sowing in that little church at Soudan and that little school kept growing and finally grew into three churches, and the end is not yet.

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Among Railroad Men

In reports of his work on the Chapel Car Messenger of Peace, Rev. Thomas S. Gale says that street meetings in Poplar Bluffs, Mo., were found to be the best way to reach large numbers of railroad men, the Y. M. C. A. auditorium being too small. At the first meeting one man stepped forward to accept Christ as his Saviour; at the second service a similar result followed, and at the services in the car there were inquirers and conversions every day. The pastors coöperated in the open-air meetings.

Not second in interest and results were the shop meetings. In these there were fifteen professions of conversion within a few days from the start of the meetings, and there was a decidedly religious atmosphere in the round-house. The value of continuous and concentrated effort in shop meetings was again clearly demonstrated by this series.

One convert was disappointed because he did not get an opportunity to tell the men the good news. The next day he gave a sweet, humble, penitent testimony, describing his past, known to them, and the present—how he went home and did what he never thought possible, kneeled down and prayed with his wife and baby boy. He has been lifted out of the depths and is full of praise and joy, and has exercised a marked influence upon others. He has a story worth telling.

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The Downtown Problem

Dr. Harold Pattison, pastor of the First Baptist Church, St. Paul, asked me for an interview and when it was possible I went in to see him at the pastor's study. He expressed a desire to have some help. I told him that I would plan to give him a week, so when the time came we became interested in a round-up of work-

ers who, under my direction, would make a canvass of the section of the city about the church. It is a "downtown" problem. Several workers were secured, however, and the city was divided and each worker given his share. I took a certain part and now may I attempt to interest you in the work which was done? Just under the eves of the church there was a little home; in it I found a mother and two boys aged respectively six and eight years. "Are you boys attending Sunday school anywhere?" I asked. "No," said the mother, "I have not been to church since my husband died four years ago. It has been a very hard problem for me and I have had to work all the time." "Were you a member of any church?" "Yes, I used to be a member, but I am not any more." "Would you not like to have your boys in Sunday school?" I asked. "Yes, I often think they need the training of the Sunday school." "Why don't you send them over to the Baptist church?" "Oh, would they be welcome over there?" she asked. "Yes, very welcome, and if you would like I will try to have the teacher who would have them in her class call and see you." So the boys found their way to Sunday school.

A ROOMING HOUSE PROBLEM

"Would you please tell me your name and the church of which you are a member?" was the question I asked of a very large woman who answered the ring of the door bell. "Yis," said she; "my name is Biddy Flannegan; I'm Irish, and a Roman Catholic, and if it's the names o' the folks what room here yer wantin', I'll tell 'em to ye right now. There's no end of 'em here; I have thirty-six of 'em now. There is Tim O'Toole, Patrick Maloney, Mike Dooley, and"—she named the whole thirty-six in one breath. "Now," said she, "the first nine of 'em are good Catholics; I know it, because I have to get up and get breakfast for 'em when they git back from early mass. The rest of 'em ain't much, and if ye can do anything for 'em I wish ye would, an' God bless ye. They don't go nowhere but to the saloons and bum around; come any time"—and the door closed as abruptly as it had opened, like the door of a cuckoo clock, and the bird sang its song of the twelfth hour and retired.

THE NAMELESS GIRL

At another home a girl of about twenty years of age came to the door and in answer to my questions gave me the names of the people who lived at the home. I then asked her name, and she said, "Oh, just call me the Nameless Girl, for I am lost to my home and all its ties. I am not real bad, but there isn't much for me." "Is your home in the city?" I ventured. "No, I used to live in Wisconsin." I do not know when I have seen such a look of inexpressible sadness sweep over a human face as came over the face of that Nameless Girl, and I asked myself the question: How far is the Nameless Girl from all those destroying influences that blight and blast life until they sink into the oblivion of lost hopes and social obscurity?

Well, we looked up the mothers, the fathers, the sons, the daughters and the children. We had secured an accurate record and we then divided up the names, giving a list to the young men's class and they proceeded to look up the Rooming House Problem. The young women's classes went after the young women. The mothers were hunted out by experienced mothers and a Mothers' Meeting was organized, and at their first meeting they had forty mothers present, fifteen of whom had never been inside of the church before, and among them was one Jewish mother. The result of the work was far-reaching and the Sunday evening congregations were quite a feature. However, the best of it all was the awakening of new interest in the Sunday school, and some at least got a vision of what it means to go out and look for the lost sheep who are entangled in the thickets of temptation and held in the meshes of sin. There is very much more to be said along the lines of this kind of missionary work in the cities, and everywhere you look there seems to be room for missionary effort. W. E. R.

WORK AMONG THE JAPANESE

In speaking of the work among the Japanese in Tacoma, the Publication Society's missionary, K. Takahashi, says, "I give thanks to God for letting me live in hopefulness all the time. God opens a way for me, in that late last year the Japanese steamer, Osaka Shosen Kwaisha, went on the Oriental line to Tacoma, and since that time every boat brings many of our people here, and I can give some tracts or sometimes address them. In Fife, Washington, there are over four hundred of our people living. I began to preach to them over three years ago. Now the com-

mittees of the Japanese Association in Fife have voted to hold religious meetings and have asked me to preach to them, and at each meeting the Japanese school teacher will bring many children to hear the sermon. I thank God for this occasion, although a Japanese Buddhist preacher is coming to preach to them once a month."

IN AN OREGON MINING TOWN

Colporter C. H. McKee, who has charge of Wagon No. 41 describes a days work as follows: "Sixteen miles from Merlin down and across Rogue River, past Hell Gate, over a rough mountain road, around high cliffs, through beautiful mountain scenery, is the little mining town of Galice. We arrived on Friday afternoon. There had been no religious services of any kind for many months. Friday night there was a "show." Saturday night there was another "show," followed by a dance, all held in the schoolhouse, the only public building. I secured the same schoolhouse for Saturday afternoon and we had a good meeting with nine present. Sunday morning I went into the schoolhouse and helped clear away the wreck and rubbish from the dance, and afterward held a service with 25 present. We had a good time in preaching and singing the "good news." A Sunday school was organized. I found some earnest Christian people, who were delighted to have the privilege of worship. They voluntarily made up cash to pay my expenses. I drove back the sixteen miles and preached at Merlin at night. It is a joy to be able to carry the gospel into these destitute places." Sunday school supplies have been given to this school by the Publication Society.

THE ITALIANS IN PITTSBURGH

Missionary Frank P. Festa is in charge of the Italian work in Pittsburgh. At the new location on Wylie avenue the people are more easily reached. The mission has been dignified by being organized into the First Italian Baptist Church of Pittsburgh. One of the converts recently baptized in the mission at McKeesport, also served by Signor Festa, is very active in missionary efforts. He has among other things subscribed for some religious papers from Italy and distributes them with good effect. The death of a young man gave the missionary opportunity to reach a number of people with the Bible truth concerning God's love. One Catholic bought a Bible to study for himself. House-to-house work is necessary, because many of the people fear to come to a public meeting, and are warned not to do so.

A VETERAN IN SERVICE

The superintendent of the Sunday school in Noank, Conn., Robert Palmer, is in his eighty-sixth year. He has been a member of the Sunday school for 79 years, and superintendent beyond the memory of the present rising generation. He says they will not let him go. In the great revival of 1895-6 he led 91 members of the school into the baptismal waters, besides 44 workmen from his shipbuilding yards.

HOW THE WAGONS HELP

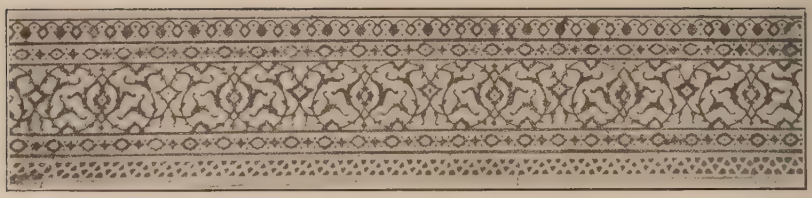
Rev. Wilbert R. Howell, pastor-at-large in Wyoming, says of the five colporter wagons at work in that great State: "Every one is imperatively needed. They will meet a great need. How beautifully they can supplement the work of the missionary pastor in the outlying districts, where he longs to go but cannot for want of time. It is a mighty impetus to be a part of the missionary force of a great denomination that has such a Christ like vision."

A COLPORTER'S VARIED EXPERIENCE

A colporter in Tennessee tells of his varied experiences as adviser, which is a rather thankless business, as he appears to have discovered in some cases. In one he was brought into a church difficulty over a rebaptism; in another, was made arbiter in a serious domestic trouble which resulted in a separation; while between times he gave good reading to poor people and sought to cheer them in their disappointments. It is not strange that he speaks of "a brand-splinter new of Baptist church difficulty."

BUILDING UP IN IDAHO

Rev. L. W. Gowen, colporter missionary for South Idaho and East Oregon, says: "For several weeks past I have spent considerable time in Middle Valley, Idaho. About a month ago I organized a church at Mt. Pleasant, a thickly settled community a few miles from the town of Midvale. Twenty-nine constituent members were enrolled. On April 10 I baptized six into the new church, which will soon have nearly 40 members. I expect to turn the work over to the coming pastor and leave for a long colportage trip in Eastern Oregon."



Mission's Letter Box

A Rejoinder

I AM indebted to the editor of MISSIONS for a column of free advertising among the editorials of the July number, and regret that I have not even a photograph to send in return, but tender my salaams for his first public invitation to missionaries to contribute to the columns of MISSIONS. Perhaps even at the long range which separates the editor from the missionary, we may come to understand each other without pictures.

I raise no objection to an editor exercising his functions, but only plead that he give the missionary a fair chance. Indeed, careful exercise of the editorial function would have led to the discovery that the remarks quoted from my article in *The Watchman* were not in criticism of MISSIONS, which was not in existence when the article was written, but of a magazine that passed away that MISSIONS might be born.

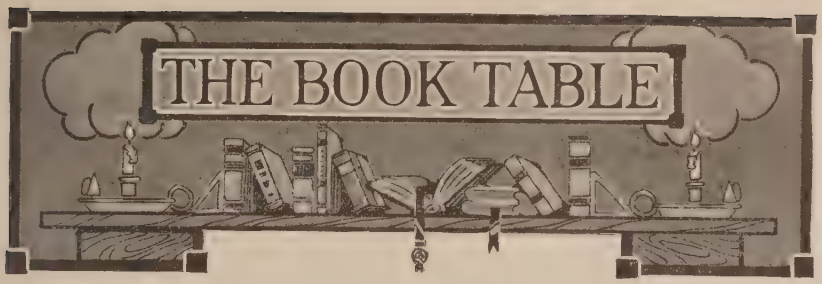
Why should MISSIONS hasten to plead "Not guilty" before it has even been charged with an offence? And why should it erect such a man of straw as "We could not give one missionary five or six pages a month for three or four months in which to tell his story"? Missionaries are not in the habit of erecting scare-crows of that kind, and should one indulge in such a misadventure, there is the waste basket. What I object to is the emasculation of articles.

Further, I have no objection to pictures, but only insist that they should not become a necessary ticket of admission. There are vital issues to be considered in missionary affairs, such as those dealt with by the Edinburgh Conference, upon which the expert testimony of the missionary was sought, which pictorial illustration cannot elucidate. Missionaries would like to see welcome given to matter of that class. At present there is a general feeling that there is little welcome for other than illustrated articles, and therefore missionaries have got into the habit of sending their articles to the denominational press which welcomes them, and which has advantages over MISSIONS, as the editor admits.

The same mail which brought to my desk the July number of MISSIONS, brought three such articles in the denominational press; one in *The Standard* by Rev. C. V. Briggs of the Philippines; one in *Zion's Advocate* by Rev. A. A. Forshee; and a gem of a poem in *The Watchman* by Bessie Estelle Harvey, one of our missionaries in India, which is the best poetic characterization of the missionary's life that I have read in many a day. I venture to quote it and to suggest that poets of that class should also be welcomed contributors to MISSIONS.

JOHN E. CUMMINGS.

(We are very glad to publish this Rejoinder from Dr. Cummings, whose station is at Henzada, Burma. We knew he was not speaking of MISSIONS, and our purpose was to let him and all others know our platform and wishes. We spoke of the impossibility of giving so much space, because that was what *The Watchman* articles occupied. Of course, the weekly papers have admirable missionary articles. That is what we all want—the wider publicity to missionary information the better. Nor do we demand anything but living matter that will aid the great cause—with or without pictures. The missionary seemed a bit caustic about illustrations. And as for poetry, it happened that we had in type, before the Rejoinder came, a poem on India which Miss Harvey wrote and sent some months ago. Such poetry, from a missionary, will find place, although we have to rule poetry out in general—wherefore the opening sentence of the editorial referred to. Once more, we cordially invite Mr. Cummings and all other missionaries to send MISSIONS articles of living interest, and test our readiness to give the missionaries a forum.—ED.)



An Important Question

The Education of Women. By Marion Talbot, Dean of Women and Professor in the University of Chicago. University of Chicago Press. 1910. $1.37, postpaid.

Miss Talbot has been connected with the University from its beginning, and writes as an expert on the subject of the higher education of women. What she says deserves the widest reading by educators, and should appeal especially to mothers with daughters. Miss Talbot is courageous enough to indicate changes that ought to be made in the courses of study intended for young women, and indeed reaching down to the girls in the public school grades. She desires to make the college minister more fully to the life that woman should live. She gives proper and full emphasis to the family, the home and training for its duties and relations as wife and mother. Changes she deems necessary are the reconstruction of the physical training department, the modification of the social and domestic features of college life, the development of the expert or professional attitude of mind on the part of the student, the extension of personal relations between faculty and students outside of the classroom, the appointment of trained advisers as to courses of study and methods of work and life, the introduction of new courses of study, and a better recognition of women in academic and intellectual fields. We note that Miss Talbot hopes the time will come when girls and young women will not have to engage in some of the occupations they now follow, such as stenographic and clerical positions, and in this hope we fully join. Herein lies a peril to our domestic and moral development. She fails to suggest the imperative need of the womanly accomplishments, such as music and art, which certainly should find place and credit in the woman's college course. The volume is timely, and the treatment thoroughly temperate and sound.

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A Valuable Atlas

The *Statistical Atlas of Christian Missions*, issued by the World Missionary Conference, is a volume of inestimable value to the student of missions. No such comprehensive work has appeared hitherto. The *Atlas* forms an integral part of the Report of Commission I, "On Carrying the Gospel to All the Non-Christian World." It contains a directory of missionary societies, a classified summary of statistics, an index of mission stations, and a series of specially prepared maps of mission fields. A special staff was at work for more than a year compiling the statistics from reports of the mission societies and boards. The statistics are compiled mostly from the official reports of 1907, published in 1908, this being the latest that could be secured. The amount of work involved was great, and the comparative volume of the mission work is fairly shown by these returns. Dr. James S. Dennis was chairman of the sub-committee on statistics, and the maps were prepared under the direction of Prof. Harlan P. Beach of Yale. Every precaution possible was taken to secure accuracy, but the committee recognized the exceeding difficulty of the task. The financial risk was assumed by the Student Volunteer Movement, of which Mr. John R. Mott, chairman of Commission I, is the head. The price has been fixed at $2.50, which is exceedingly low The nine volumes of the Conference Reports, with this *Atlas*, will make a missionary library of permanent worth. The maps show all mission stations in red, and their preparation entailed a vast amount of labor. There is nothing to

compare with them. For general purposes, as well as missionary study, they have no superiors.

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Missions in the Magazines

The wonderful work of the Philadelphia Vacant Lots Cultivation Association is brought before the public in a strong article by James H. Dix in the *Twentieth Century Magazine* for September. The history of the movement is dealt with clearly and concisely, and the splendid results are detailed. "The Autobiographical Notes" of Jane Addams in the *American* for September take up the problems of the Russian-American and the Russian-Jew-American. The attitude of the College Settlement to the foreigners and to the government is clearly defined.

The August *Nineteenth Century Magazine* publishes a powerful plea, by the Dean of the College of Arts and Sciences at Howard University, for the Negro's political rights. "In every national crisis the Negro has demonstrated his patriotism anew. It runs like a thread through every chapter of our national history from Boston Common to San Juan Hill. If the nation desires the Negro to develop into an effective factor of the American people, he must be given the same consideration, both before the law and behind the law, as enjoyed by his white fellow-citizens. He merely asks for equality of rights; no more, no less, no other."

"A missionary, young and inexperienced, gave a savage an ox and a plough, and went hopefully on his way. Returning, he found that by burning the wood of the plough the savage had roasted the ox." This, says the *Le Revue des Deux Mondes*, is the complete summary of the dangers of a forced civilization. *Le Revue* then goes on to deal in a thorough, painstaking way with the affairs in the Congo from the time when the Congo first appeared on the civilized horizon up to the present moment. The spirit of the article is optimistic. "Already radical reforms are announced. To-morrow, we believe, will see their realization. One period of African history is closed; a new era is commencing."

Blackwood's for August contains a most instructive and at the same time interesting sketch entitled "The Silent India." After considering economic conditions in India, the writer takes a typical Indian agriculturist, and portrays him, his family, and his environment, giving a good description of an Indian village and community. "This is a sketch of the life and environment of probably two-thirds at least of the population of India—the real India—the voiceless, simple people of which politicians know so little, and are perhaps so tempted to ignore."

While speaking of India, let us not fail to call attention to a most amusing story told by Sir George Scott, K.C.I.E., in the *Cornhill Magazine*. The story is entitled "The Lost Voice," and deals with an Englishman's disastrous experiences in a Burman village, by reason of a too vigorous use of the phonograph.

"My Missionary Life in Persia (with some remarks on Liking One's Job)," by Rev. Samuel McChord Crothers, D.D., in the September *Atlantic Monthly* is a delicately whimsical and delightful bit of self-analysis by one who from his youth up has thoroughly enjoyed his "missionary life in Persia." Under all the light and humoresque, Dr. Crothers strikes one deep note throughout—to do the best of which one is capable, one must have a natural affinity for one's work. "Dr. Grenfell frankly admits that he likes Labrador and its ways. When he returns, instead of melting the hearts of the Ladies' Auxiliary by the story of his hardships, he fires the minds of their growing boys with the desire to run away and be missionaries themselves. Yet the Labrador fishermen get more out of it than they would if Dr. Grenfell did not have such a good time." The thought is a good, thinkable one, and the method of treatment is most enjoyable.

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Books Received

The Living Christ and Dying Heathenism, by Johannes L. Warneck. Revell Co. $1.75 net.

Sketches from the Karen Hills, by Dr. Alonzo Bunker, with introduction by Dr. Henry M. King. Revell Co. $1 net.

Christ and the Eastern Soul, by Dr. Charles Cuthbert Hall. University of Chicago Press. $1.25 net.

The Evangelical Invasion of Brazil, by Dr. Samuel R. Gammen. Presbyterian Committee of Publication, Richmond. 75c. postpaid.

Christianity and the Nations, by Robert E. Speer. Revell Co. $2 net.

Michael Servetus, his Life and Character. New Church Publishing House.

The Historic Episcopate, by Rev. Robert Ellis Thompson, S.T.D. Presbyterian Board of Publication. $1.50.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for five months, ending August 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Five Months	Balance Required by Mar. 31, 1911
Churches, young people's societies and Sunday schools (apportioned to churches)	$563,455	$58,441.39	$505,013.61
Individuals (estimated)	175,000	9,350.66	165,649.34
Legacies, income of funds, annuity bonds, specific gifts, etc. (estimated)	194,527	30,160.65	164,366.35
Total Budget as approved by Northern Baptist Convention	$932,982	$97,952.70	$835,029.30

Comparison of Receipts with Those of Last Year
First Five Months of Financial Year

	1909	1910	Increase	Decrease
Churches, young people's societies and Sunday schools	*$53,304.19	$58,441.39	$14,487.86	.....
Individuals		9,350.66		
Legacies, income of funds, annuity bonds, specific gifts, etc.	49,435.36	30,160.65		$19,274.71

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is also included in this figure.

The American Baptist Home Missionary Society

Financial Statement for five months, ending August 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Five Months	Balance Required by Mar. 31, 1911
Churches, young people's societies and Sunday schools (apportioned to churches)	$382,276.42	$33,893.37	$348,383.05
Individuals (estimated)	125,000.00	1,678.92	123,321.08
Legacies, income of funds, annuity bonds (estimated)	158,792.00	84,247.28	74,544.72
Total Budget as approved by Northern Baptist Convention	$102,739.55 $666,068.42	$97,952.70 $14.487.86 $119,819.57	$19,274.71 $546,248.85

Comparison of Receipts with Those of Last Year
First Five Months of Financial Year

	1909	1910	Increase	Decrease
Churches, Sunday schools and young people's Societies	$30,669.74	$33,893.37	$3,233.63	.....
Individuals	4,602.72	1,678.92	.....	$2,923.80
Legacies, income of funds, annuity bonds, etc.	52,114.74	84,247.28	32,132.54	.....
	$87,387.20	$119,819.57	$35,356.17	$2,923.80

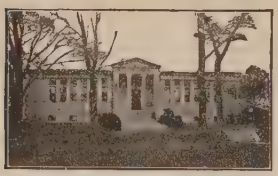
American Baptist Publication Society

Financial Statement for five months, ending August 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Five Months	Balance Required by Mar. 31, 1911
Churches, young people's societies and Sunday schools (apportioned to churches)	$104,180.00	$36,068.66	$68,120.34
Individuals (estimated)	10,000.00	4,403.95	5,596.05
Legacies, income of funds, annuity bonds (estimated)	51,404.00	15,461.02	35,942.98
Total Budget as approved by Northern Baptist Convention	$165,593.00	$55,933.63	$109,659.37

Comparison of Receipts with Those of Last Year
First Five Months of Financial Year

	1909	1910	Increase	Decrease
Churches, young people's societies and Sunday schools	$33,234.87	$36,068.66	$2,833.79	.....
Individuals	1,314.92	4,403.95	3,089.03	.....
Legacies, income of funds, annuity bonds, specific gifts, etc.	17,925.15	15,461.02	.....	$2,464.13
	$52,474.94	$55,933.63	$5,922.82	$2,464.13



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